

# ZION'S HERALD

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## HOME MISSION HYMN.

BY MISS M. E. WINSLOW.

God of the snow-capped mountain  
And rolling desert plain,  
God of the crystal fountain  
And broad Pacific main,  
Bend Thou, in tender pity,  
Where sin and want have trod  
Through forest, vale, and city,  
Calling aloud for God.

Send Thou an angel vision  
To sever every chain,  
Lead forth from every prison  
Thy sons to light again,  
Help us to bear Thy banner—  
Its blood-red cross unfurled;  
Help us to wake Hosannas  
In echoes round the world.

Where'er Thy children tarry,  
Dear Saviour, there abide;  
Where'er they till the soil,  
Or mine the mountain-side,  
Where sin at night and morning  
Flaunts fearless to and fro,  
Flash out Thy noonday sunshine  
To scatter every foe.

So all our land in praise  
Shall swell its tide of song,  
And glorious strains uprising  
Shall float the waves along;  
Till every morning daughter  
In lands beyond the sea  
Catches it on the water,  
And sends it back to Thee.

## FEATHERS FROM A FLYING WING.

BY GILBERT HAVEN.

THIRD PAPER.

OMAHA.

It is another half day's ride, and we touch the extreme western limit of our observations, Omaha. Here, too, we inspect the College question. In company with goodly laymen and ministers we ride up the banks of the turbid Missouri, some three or four miles, to the abandoned city of Florence. It is one of the strangest of the strange experiences of the West to light so often on the sites of vanished towns. This was the projected Missouri capital. All this wild land is even now mapped into streets and twenty-five foot front lots. I have seen the charts thus prepared. Nay, much of it was thus sold, and is thus held to-day. Here the Mormons halted after their expulsion from Illinois, and before their departure to Salt Lake. Empty stores attest their once popular presence. Hence started the emigration, which resulted in immense loss of life, before the gates of the Weber Canon opened to them a garden which will prove their grave. A ridge runs along the river bank, which is here hard, and resists the river's rush, on which ridge some want the Methodist University of Nebraska located; other some wish it below the city; other some at Lincoln, Platte's mouth, and elsewhere. The view from this point is superb. The river spreads out broad, and not shallow; red bluffs rise beyond the often swelling stream. Omaha is all in sight below, the most picturesque for location of any Western town, with its magnificent high school building, "the finest in the world," you are expected to say before you see it, and are apt to say after you have seen it.

We had the pleasure of conferring with leading gentlemen of this city on this theme. All favor it—bankers, judges, merchants, and not least, editors. What is wanted is a head, and a go-ahead. If this land, two or three hundred acres of it, could be secured, and offered to the Church, with a gift of twenty-five thousand dollars, on condition a like amount is raised elsewhere, I have no doubt that not two years would elapse before Omaha University would become a fixed fact. Let the live people of this chief city between Chicago and San Francisco, and destined to keep the rank it has won, put this offer in such solid shape as the Church can respond. And respond it will.

## THE NORTHWESTERN.

Back from Omaha to Evanston, where a Sabbath was spent, in part, and where another of our successes makes glad our heart. By the side of the sounding sea of Michigan, in the midst of thick groves, arises the greatest, in some respects, of our university successes. Presided over from the start by brilliant presidents, honored with famous faculties in all its departments, it has to-day as many students on its catalogue as Michigan, Cornell, Yale, Harvard, or Boston. Its property is large and valuable, and though, like everything else these last few years, suffering severely the cramps of finance, it has an income larger than most colleges, whether of the State or Church, and has friends who will enrich it with their gifts to the largest measure of their capacity.

Of all the lovely college spots in this land, I must still give Evanston the pre-eminence. Not stately, like Middletown, a charming hilltop, not crowded in among stores and city push and rush like New Haven, it has the ever open lake for its protection on the one side, and if it is wise, will retain its present possessions along its banks for a half mile, as its future park. Years ago I begged its trustees to buy out the thin wedge of the Dempster estate, then purchasable for a trifle. That estate hugs it too close. Then it should stretch itself along the lake to the point which looks out, unobstructed, to the north. A hundred years hence, it will have covered that splendid strip with many a splendid structure. Chicago is always "going to be," so is this, its real university.

## THE NEW ORLEANS.

A thousand miles due south sweep in your purposeless flight, and you will land on the broad verandah of an old Southern mansion. The verandah, shaded, swings round the second story, as well as the first. The "mansion" is not very stylish, but quite spacious. Four large rooms, with a long string of attached departments on the L, and with a comfortably-sized house adjoining, are all enclosed with a smallish yard by a high fence, securely locked by day and by night. You must ring at the gate to enter here, pilgrim fashion. Dr. Godman and Dr. Mrs. Godman, for she is an M. D. in her own right, with their assistants, will give you grand welcome. Sit on the upper "stoop," and look out on the green park, that in this warm, moist climate never loses its greenness, as it stretches off for ten acres or more, a half dozen blocks under your eye. It is on its edge that our site is fitly chosen. Dr. Newman selected it, and Dr. Rust maintains it. Our youth here are making excellent headway, and if it only had money, so as to enlarge its buildings, it would soon be crowded. We hope it will receive that blessing. It is already crowded, but its dimensions are too small, and so its numbers are not up to its opportunities. Charming, at this winter solstice, is this winter city; but not least charming for situation and service, for present and to come, is this University.

Having swung round the circle, I could naturally drop into a description of the institution here, where I permanently reside; but that will take too many columns. Let it and Middletown, the beginning and ending, be reserved for a paper by themselves. Each deserves it. Middletown, just now, is in the most crying need. Give her the half a million she asks, and we will wait a bit before we pass round the hat for our million.

The Church will take care of her schools, and the schools will take care of the Church. Help these centres of our strength, and they will impart renewed vigor to every part of the great body ecclesiastic.

## FRANCIS DEAK.

BY REV. J. E. C. SAWYER.

When the telegraph, a week or two since, flashed to our shores the intelligence that Francis Deak was dying, and a few hours later the tidings of his death, there were few perhaps who recognized the name as that of one of the greatest men of the century, one of the most incorruptible and heroic patriots that have ever lived; but all this he was. Grandly successful also was he ultimately in his patriotic aims, and all classes among the people of his nation mourn him as the deliverer who brought their country from a position of servitude to one of freedom and honor.

Deak made his first appearance as a legislator in the Diet of 1832-6, to which he was elected when a little less than thirty years of age. His consummate ability thus early displayed itself, and he became leader of the opposition. He served again in the Diet of 1839-40. In 1840 he was again elected, but would not take his seat, refusing to submit to instructions given by his country to its representatives to vote against the taxation of the nobles. Himself a noble, he had, with nearly

two hundred others of his class, committed himself to equality of taxation, and he would not recede from the stand he had taken. In 1848, the radicals swept the country under the lead of Kossuth, and Deak became a member of the Cabinet as minister of justice. Soon came open war for independence. Kossuth sought safety in flight, and still lives in honorable exile—an exile which, however, has been voluntary for the last ten years. He had dreamed of a Hungarian Republic, and he remains true to his dream.

Deak was not so solicitous for the form in which freedom should be realized, as he was for the realization of freedom as an actual fact. He had retired to private life on the outbreak of hostilities, but afterwards, as one of the deputies sent for the negotiation of peace, was placed under arrest for a time by the general commanding the Austrian forces. But no perils could daunt him. For several succeeding years he occupied a private station, but his efforts for the elevation of Hungary continued without intermission. He was the soul of a Magyar political organization which gradually grew more and more resolute, compact and strong. He would accept from Austria no overture, no gift, no office, no honor of any sort. He steadily followed his star, firmly and wisely tempering on the one hand the enthusiasm of radicals, who would have lost all through rashness, and on the other, forming the zeal of those who were in danger of being made lukewarm by delay, or recreant through the influence of bribes or honors from Vienna.

Constantly crippled by the attitude of Hungary, Austria fought at disadvantage with foreign foes. France plucked away Lombardy. Prussia humiliated her at Sadowa, and she lost her place in Germany. After the war with Prussia, Francis Joseph was compelled to grant all that he had promised after the war with France, and Deak obtained all he demanded for Hungary. The dual empire of Austria—Hungary was created. Francis Joseph came to Pesh to be crowned with the iron crown of Hungary, and with sword in hand swore to maintain and defend her constitution and the ancient rights of her people, so long down-trodden by the House of Hapsburg. Hungary has since had a separate government, a free Diet and her own national guard—has, in short, enjoyed a practical independence.

In the Diet Deak led the majority to the day of his death, but declined all honors, and would not even accept a florin of salary. His home was a humble lodging on a narrow street, and up two flights of stairs. He rode in no carriage but the common omnibus of the street, and he would not don a dress-coat even for an interview with an emperor. He received a meagre income from a small inherited estate, and from the savings of his early law practice, and he lived within it; and, moreover, he managed to give a good deal for purposes of benevolence and public improvement. When Francis Joseph visited Pesh to receive the iron crown, he went in person to Deak's obscure lodging in order to tender his portrait as a token of his respect and admiration for the grand old man, but even this gift was quietly declined. No seductions could swerve him from his noble self-denial in any particular. Austere as he was in his simplicity, frugality and humility, he was, nevertheless, susceptible to the charms of social intercourse, liked a good story and enjoyed a joke.

A career so upright, so unselfish, so completely dedicated to noble aims, is a suggestive lesson for our times. There is no stain to tarnish the lustre of his fame. His monument is a nation in the enjoyment of constitutional liberty.

## INDIA CONFERENCE.

BY REV. JAMES MUDGE.

Cawnpore, to its other memorable achievements, has added this, the attainment of the India Conference. The dwelling-houses used for the Memorial school afforded, in the absence of the scholars, good accommodations for the missionaries and their families, while the boarding arrangements under Brother Jackson's efficient and tireless supervision were all that could be desired, and more than could be expected.

The perishing outward man being properly cared for, the chances for the renewal of the inward man were correspondingly increased (we do not believe in asceticism here). The social religious meetings held two or three times a day were full of the Holy Ghost, and many longing hearts carried away a blessing that will make their work both easier and more effective through all the coming year. Brother George Bowen, of Bombay, one of the veteran missionaries of the country, who joined our ranks two years ago, was present for the first time, and by his sweet spirit and long experience on divine things essential

aided the devotions of the hour. Dr. Thoburn preached more than once with his customary eloquence and fervid unction, bearing blessings to many. Brother C. P. Hard, of Madras, came among us for the first time, and delighted us greatly with an excellent missionary sermon, and the admirable manner in which he conducted some of the prayer-meetings. We were favored also with the presence of Philip Phillips, who gave one of his evenings of song for our delectation, and interspersed his sacred melodies through a number of the services, much to our pleasure and profit. A heartily thankful and warmly appreciative resolution from the Conference called him out on the last day for a touching little speech. The visits of such brethren from America form very delightful episodes in our sessions.

We were glad to welcome many new arrivals, and sad to bid farewell to others departing either temporarily, or finally, from India's shores. Those whom we cannot hope to see again among us are Brothers Brown and Cherrington and their wives, efficient and well-beloved missionaries all. Brother Brown is compelled to depart on account of his own health, and Brother Cherrington on account of the health of his wife. They carry with them in their severe affliction our heartiest sympathy and kindest wishes; for to those who have become thoroughly interested in this glorious work, and particularly when they are just fitted, as is Brother C., by a three years' probation, and take hold of it understandingly, the decision to drop it forever is a grievous disappointment. But these brethren, as in coming out, so in going back, have manfully said, "the will of the Lord be done," and so count it even joy to "endure hardness as good soldiers of Jesus Christ."

We received once more to our company with thankfulness Brother Wheeler, and greeted for the first time Brothers McGrew, Nichols and Lee. They are sure to do good service here for the Master. Brothers Newton, Blackstock and Davis, though in the country, were unable to attend the session, while Brother Cheney and Miss Green are still on the ocean. In all a goodly reinforcement, for which our souls give praise. Three other brethren, two of native birth and one of English parentage, were also admitted to Conference membership (these on probation), so that our numbers just now are unusually large. The roll shows, I believe, no less than fifty-six names, including two now in the United States, and some others soon to be, a goodly company of earnest workers of which as representatives in this far-off land, the mother Church has no reason to be ashamed.

The numbers in our lay membership, including probationers, also show what may be considered on the whole a satisfactory increase. The entire number now is 3,529, being a gain of 364. Of these just about one-half are pure natives gathered in from heathenism to our Churches in North India. The rest are nominal Christians made genuine children of God through the English-speaking agencies. But it needs to be remarked that such is the floating character of the population among whom this latter work is done, that the number of accessions to the Church gives only a faint index of the number of real conversions, or the amount of good done.

By far the most encouraging item in our statistics, just now, is the rapid growth of the Sunday-schools. At the beginning of 1874, 75, and 76, the number of Sunday-schools was respectively 104, 126, 141, and the number of scholars, 4,549, 5,438 and 7,149. This simply for the old India Conference.

If the figures of the new work under Brother Taylor's supervision be included, we have a total of 167 schools and 8,324 scholars. By next year, or at most the year after, we shall have reached the round 10,000, and be prepared to begin on the second ten. The striking and promising nature of this will be realized to some extent when it is remembered that most of this ten thousand are Hindus and Mohammedans, who from Sunday to Sunday are studying our Scriptures under Christian teachers, and learning our Gospel-laden hymns. A few of them during the past year have been truly converted, and there is a decided conviction that the time has now fully come when a more direct faith for the salvation of these well-instructed, but still nominally heathen children is emphatically in place. And yet should but few conversions take place the coming year, the results realized in preparation made and truth imparted will well repay the efforts made. Let many prayers be offered in America for this wonderfully expanding Sunday-school work.

One of the most encouraging things is the manifest growth of many of our native preachers and exhorters. We have some young men that are growing up in the Conference, trained by all

the agencies of Methodism, and developing steadily from year to year. Their number, their piety, their practical efficiency is constantly increasing; and in this is one of the most hopeful outlooks for India. For if saved at all, she must be saved mainly by the instrumentality of her own sons. Of this there can be no doubt. We do but lay the foundations and exercise for a limited period the needed supervision. The habit of giving among the laity, that other companion pillar for the future Indian Church, is also making progress, which, though of necessity slow in consequence of the extreme poverty of the people, and the difficulty with which they abandon old customs, is steady and sure. Six native preachers in the Rohilcund District are already wholly supported, and some others partially supported, by the native Christians. But, of course, the purely evangelistic work among the heathen must be for a long time to come maintained by foreign funds.

There were not many items of business transacted by the Conference of sufficient interest to send so far over the sea. Dr. J. M. Thoburn was elected as our General Conference delegate, with Dr. T. J. Scott for alternate. A committee was appointed to prepare for the English-speaking congregations a hymn-book based on the Lesser Hymnal, Winnowed Hymns, and others of the most approved repositories of sacred song. Steps were taken to consign the management of the finances of the Mission to a special board, and thus relieve the Conference itself of a vast amount of secular business. Measures were inaugurated, also, for the formation of a South India Conference to include the work in Bombay, Madras, and adjacent districts. This was put forward on the understanding that there would be a resident Bishop to travel through the whole country, giving unity and efficiency to all the parts. So that when the latter scheme failed, it was deemed best to lay the former also on the table, and jog on in the old grooves for another quadrennium.

You will naturally expect me to give you some account of this famous Bishop question, and how it happened concerning it. It has been clear to many of us for some time that the work of Methodism in this country, especially since its rapid extension under the impulse given by Brother Taylor, demanded a more effective general supervision than could possibly be given by our present arrangements. A Bishop residing in America, even if he had once in his life made a rapid journey through a part of the country very much in the manner of any other tourist, could have but a superficial knowledge of our needs, and do us only a very limited amount of good. This is evident to all, and disputed, so far as I am aware, by no one here. To have an effective, energetic, thoroughly competent general superintendency for India, there must be such a superintendent residing in the country and continually travelling through it, very much as Wesley did in England, and Asbury in America. For new work, pioneer work, missionary work, our Methodist polity in its completeness is precisely adapted, and it is only when we have our whole machinery here on the ground in full working order that we can look for that measure of success which is properly our due. We need some one leader to unify the work, North, South, East and West, with power to meet emergencies, and just difficulties, and seize opportunities. Thus equipped, we would have an unsurpassed chance to take the country.

Why then should it not be so? Why this wise, far-sighted proposal defeated? It is somewhat difficult to tell why in few words, since so many different considerations united to thwart the plan, not all of them of a character proper to be spoken of in this public manner. It is important to note, however, that a large part of what was said against it seemed to indicate a hostility to the system of episcopacy in general, and its application to India in particular, which was very surprising. Some good brethren thought it impossible to find a person, even among the most devout missionaries, who would not be turned into a tyrant by being invested with episcopal power! And this, although it was specially stipulated on the proposal that the desired Bishop should not be dependent on home funds, nor have any greater salary than his brethren. Others were afflicted with a great fear that the immediate sequel to the election of a Bishop would be the cutting off of pecuniary supplies from America, before we were ready for it; and quite a number, of course, as in every considerable body of men, were so largely endowed with caution that they shrank back alarmed from taking any step of such magnitude into the unknown future. It should also be mentioned that by far the weightiest influence cast against the measure proceeded from a

long and most extraordinary letter written by one of the Bishops in America, and read throughout before the Conference in the course of the debate. For these and other reasons, the resolution asking the General Conference to give us a Bishop to reside in India, and thus complete our beloved and unsurpassed Church organization, was laid on the table by the barest majority, and we must wait for this greatly needed measure four years more. It is to be hoped that by that time a greater unanimity of feeling in its favor will prevail, or, if not, that at least some more tangible and weighty objections with which to oppose it may be found.

My letter is already quite long enough, and I must not take your space to describe the capital picnic which the Conference enjoyed one afternoon at the Government model farm through the kindness and generosity of Dr. Condon, one of our large-hearted laymen. Neither can I tell of the joys of the love-feast, and the deep significance which the sacrament of the Supper carried to many hearts. I have often been struck, but never more so than at this last Conference, with the similarity of our position here to that of the little pioneer bands of preachers, which in early Methodist days gathered for mutual refreshment and consultation. The resemblance was particularly noticeable in Cawnpore because the sessions were held, not in a large, imposing church, but in Brother Jackson's parlor, which furnished ample accommodations. We are, as yet, more like a family than a Conference, bound closely together by peculiar trials and similar experiences. The family love burns in every breast, and a delightful unity of counsel usually prevails, notwithstanding occasional divergences of opinion, such as have been noted in the matter mentioned above. My belief is unchanged, as the years go by, that there is no happier, more useful, more devoted and hard-working body of men anywhere to be found than the India Conference.

Lucknow, Jan. 21, 1876.

## MOODY AND SANKEY IN MASSACHUSETTS STATE PRISON.

BY CHAPLAIN SPEARE.

Not in person, but by the influence of their unparalleled work in other places, as set forth in "D. L. Moody and His Work," written by Rev. W. Daniels, of Chicago, and published by the American Publishing Co., of Hartford, Conn.

At my suggestion, these publishers generously donated twenty copies of this truthful and vividly written book, to be put into immediate circulation amongst the inmates of our prison, and ultimately incorporated with our prison library. For more than a month, these twenty copies have been eagerly devoured and passed from one to another by those whom the State has been compelled for its safety to fence about with iron bars and massive walls. Such barriers do not keep out the convincing and converting power of the Holy Ghost. Scores, wearing the convict's garb, follow the career of our eminent lay brethren with a delight and hearty appreciation, unsurpassed in the most favored circles.

For more than two years, with regularity, I have kept those attending our Sunday morning prayer-meeting informed of the progress of these indefatigable fishers of men, and have never failed to note an eager drinking in, with flushed faces and radiant eyes, all tidings of their triumphs in the Lord's name.

One grand result from reading this book is a clear conviction that salvation is an instantaneous work, not to be completed by any cleansing fires of purgatory, nor by the results of good works. They reason very properly that the peace and rest obtained by so many thousands must have God for their source, and, therefore, however much man may do in showing his faith by his works, salvation is the gift of God through faith.

Several who have read the book propose to purchase it with their first money they can command, as a permanent companion of their lives. I append a few extracts from written statements of their impressions sent me by some who have already read the book. "I give you some of my thoughts regarding the work of Messrs. Moody and Sankey; to give you all would take me my life-time:—

"1. Why is it that these laymen are so much more successful in winning souls to Christ than ministers generally? Because the clergy aim too high; they reach the head and so miss the heart. God, like a good general says, 'Aim low men, aim low!' The world is deluged with high-flown, theological salvation; the masses are ignorant and need salvation, not theology (scientifically formulated). So the only salvation to reach them must be as Christ gave it—simple.

"2. God loves the masses, knows what they need, and chooses such artists to paint the picture of His love as will do it simply, keeping themselves and their brushes out of the corner.

"3. Moody, being wholly dedicated to the Lord, the Lord can wholly use him.

"4. The three grand points in Moody's oratory are not 'action, action, action,' but simplicity, simplicity, simplicity.

Another writes: "In reading that book, the one thing of all others that struck my mind as most conspicuous, was that with Mr. Moody, it is all Christ, and no Moody."

Another who entered upon a life sentence at seventeen years of age, says: "The most striking and remarkable thing, as it appeared to me, was the large number who were converted and attended the inquiry meetings. This fact shows, I think, conclusively that it was not mere excitement, as some pretend it to have been, but a strong desire to learn of Christ and His mercy."

Another serving upon a second sentence writes: "What would be the state of that man who should have implicit, unhesitating faith in God at all times, and in the most trying emergencies? D. L. Moody evidently had an uncommon degree of faith in God to uphold and sustain him in doing His work; and I regard the trials and emergencies he endured while conducting the 'North Market Mission,' as a kind of a test of his faith in God; and I fully believe that his wonderful powers are an uncommon gift from God, in return for the steadfastness of an uncommon degree of faith. I thank God and I thank you, that I have had the privilege of reading that book. My future seems dark to me sometimes, but now my prayer shall be, 'O God, give me Moody's faith in Thee!' That shall be all my prayer, and with such faith I can leave the future in God's hands."

One, who before his conversion a year since was considered dangerous from an uncontrollable temper, writes: "I think God has honored and blessed Moody in this special manner, because he is humble and is always willing to give God the honor that is due Him. I thank God that I have had the privilege of reading that book."

Says another, whose serene, restful face attests the sincerity of his declaration that he thanks God for being brought to prison because there he has found Christ: "The part that interests me is the peculiar aptness and power of some of Mr. Moody's running comments on texts of Scripture."

From one communication whose force and freshness strongly tempt me to copy it entirely, I will take your space to add only a brief extract: "I make no mistake when I say Moody has made his 'calling and election sure.' I cannot find one instance where he ever despaired of success, even when he had to run for dear life from the onslaught of bigotry. He finds his rest in motion, after the manner of the text, 'And let us not be weary in well doing; for in due season we shall reap if we faint not.' Nothing sectarian about him. He goes for nothing short of bringing the whole world to Christ. Had I the opportunity, I should give him the right hand of fellowship, as I did in spirit at that Council in the Illinois Street Church (see p. 106). Should I ever be in Chicago, I should be a member of his Church."

From an intimate personal acquaintance with Mr. Moody, I am certain that no fruits of his labors, however distinguished, are more grateful to his own heart, than those which comfort the comfortless, and lift up the bowed down.

A sympathetic man does not give bread, nor clothes, nor money alone; he gives himself. He gives himself in his gifts, and it is because he is in his gift that the gift becomes sacred. There is no gift of friendship that has not the friend within it. Hence Christ, when He came to give good gifts unto men, put himself into His gifts, and made His giving precious by the giving of His own life for human good. Heaven puts itself into all its sympathies; and so they are perfect. What a fine insight into the philosophy of sympathy Paul had, when he told the Christians at Rome to "Rejoice with them that do rejoice, and weep with them that weep."—W. H. Murray.

It is, perhaps, not well known that Pius IX. is a fine musician. As a young man he cultivated his taste for music very assiduously, and his voice was magnificent. Even now it is very sweet and powerful, and when his Holiness sings at High Mass, all who hear him are struck by the superb manner in which he executes the difficult Gregorian chant. He disapproves the use of profane music in churches, but is of the opinion that, as a rule, what is usually called sacred music, is dull and dreary. He thinks that sacred music should be dramatic, but not theatrical.

## MISCELLANEOUS.

## PRESIDING ELDERS.

BY REV. J. S. SMART.

## SECTION V.

## Of Presiding Elders and of their Duty.

The above caption I quote from Emory's History of the Discipline (page 129), which has been considered a standard authority on the history of Methodist law for more than thirty years. In this section, which I entreat every reader to examine for himself, will be found "a perfect refutation of libelant" concerning the original method of choosing Presiding Elders as set forth in his communication in ZION'S HERALD, February 3, 1876.

"Libelant" says: "There being no Presiding Elders in existence, of course some of the duties afterward pertaining to the presiding eldership, fell to the ordained elders in charge of the circuits."

Dr. Emory says: "As, then, all elders were at first Presiding Elders, we shall notice under this head all the rules in reference to them prior to 1792, when the distinction was introduced into the Discipline between 'Presiding Elders' and 'traveling elders'—a distinction not of order, but of office."

Here it is affirmed that prior to 1792, all elders were Presiding Elders, and, therefore, that all the rules relating to elders up to that date, are put under the head of Presiding Elder law. We are told that the "distinction" between the office and the order now existing did not exist prior to 1792. The order always implied the office—carried the office with it. It follows, of course, that an election to the order was an election to the office. But more of this further on.

Dr. Emory's statement that all elders were Presiding Elders prior to 1792, is confirmed, I think, by every writer who, previous to the present discussion, has written upon this subject. Dr. David Sherman, in his "History of the Discipline" (page 168), says: "All elders were really Presiding Elders, a sort of overseers, or sub-Bishops of the Church. . . . As all elders were Presiding Elders, in fact, prior to 1792, we begin with the provisions in relation to them." Thus he follows Emory in affirming that all elders prior to 1792 were Presiding Elders, and therefore he, as well as Emory, puts all the "provisions" in this section under the head of Presiding Elder law. Bear that in mind.

That there has never been a time in the history of the Methodist Episcopal Church when there were "no Presiding Elders in existence," is abundantly proven by other authorities who cannot be disputed. They were not called Presiding Elders at first, it is true, but that they were so, in fact, can be established beyond all question. Says Bishop Baker: "The office of Presiding Elder is coeval with the Methodist Episcopal Church, though the name was not given to the office until 1789" (Baker on Discipline, page 63). Bishops Coke and Asbury say: "In the year 1784, when the Presiding Eldership did in fact, though not in name, commence, there were about 35,000 in Society on this continent" (Notes on Discipline, page 352). But it is unnecessary to extend quotations. All authorities begin the history of the Presiding Eldership at 1784.

The same conference which elected the Bishops elected also the first Presiding Elders. This is distinctly stated by Bishops Coke and Asbury than whom there can be no better witnesses. This year correspondent himself does not deny; but he says, "In the first place there never has been a time in the history of the Methodist Episcopal Church when Presiding Elders were elected to their office by the annual or district conferences."

What says the law? It says: "Question 1. How is an elder constituted? Answer. By the election of a majority of the Conference, and by the laying on of the hands of a Bishop and of the elders that are present" (Emory's Hist. Discipline, page 130).

Putting this rule under the head of Presiding Elder law, and affirming that at this time all elders were Presiding Elders, both Emory and Sherman say, in effect, that the term "elder" here used, means Presiding Elder. Bishops Coke, Asbury and Baker all agree that the Presiding Eldership existed at this time in every thing but the name.

Now if according to all these authorities the elders thus elected were really Presiding Elders, lacking only the name, let us give them the name, as has elsewhere been done by all these writers, and the law would then read thus: Question 1. How is a Presiding Elder constituted? Answer. By the election of a majority of the Conference, and by the laying on of the hands of a Bishop and of the Presiding Elders that are present.

This is as good a law as we desire, and that this is the precise meaning of the law is settled by the connection in which it stands. For the same law in describing the duties of the officer thus elected, says, among other things, that it shall be his duty "to travel through his appointed district. . . . to administer baptism and the Lord's Supper. . . . in the absence of a Bishop to take charge of all the deacons, traveling and local preachers, and exhorters. . . . to change, receive, and suspend preachers," and "to attend his Bishop when present, and give him, when absent, all necessary information by letter of the state of his district."

It is necessary to name such officers in order to recognize them as Presiding

Elders? With these powers and duties they could be nothing else. In a provision adopted before the above, and for which that is substituted, it is made the duty of an elder, "to exercise, within his own district during the absence of the Superintendents, all the powers invested in them for the government of our Church. Provided that he never act contrary to an express order of the Superintendents" (Emory's Hist. Discipline, page 130). When did our Presiding Elders possess more comprehensive powers? These were in the highest sense of the word sub-Bishops. All the elders elected by the annual or district Conferences prior to 1792 were elected under these laws, and to the powers and duties here set forth. This cannot be disputed. This proves two things:

1. That Emory and Sherman are right in saying that all elders were then Presiding Elders; and

2. That all Presiding Elders were then elected to their office as well as to the order of elder, as at that time there was no "distinction" between the two. They were united and inseparable from each other, and so made by the law of the Church.

The matter of assigning these Presiding Elders to their fields of labor was generally controlled by the Bishop, though, until 1792, there was no law for it. But even this would do very well for us. If our opponents have any disposition to "ask for the old paths where is the good way, and walk therein," we shall not be unreasonable with them. Let the Annual Conferences say as they did in the days of our fathers, who shall, and who shall not be Presiding Elders, and just how many there shall be, and then, if thought best, let the Bishop assign them to their districts as he may deem wise.

To the personalities of our correspondent, I make no reply. I am not particular about what he may say of me or of my productions, as he evidently writes in great haste, and in great heat; but when he comes to contradict Coke, Asbury, Baker, Emory and Sherman in the way he does, he really hurts my feelings. This he must not do.

Port Huron, Michigan, Feb. 22, 1876.

## A CRITICISM.

I know of one Baptist, with a tolerably hard shell, too, who is, after all, liberal enough to read that most liberal and catholic of religious sheets, the ZION'S HERALD. That Baptist is myself. And I will say that I love the ZION'S HERALD, and find in it, in general, no words respecting the denomination to which I belong, which are not generous and truthful, both as to letter and as to spirit. There appeared, however, in your issue of Feb. 10, an article from the pen of Rev. D. H. Ela, which, unintentionally I doubt not, is in several particulars entirely misleading. I think almost any of your Methodist readers would gather from that article that the Baptist denomination, as such, is engaged in translating a sectarian version of the Bible, and in disseminating it by mean and "crooked" processes.

As to the facts. The American Bible Union is in no proper sense a Baptist concern. It is, I am aware, chiefly, though not entirely, conducted and supported by members of Baptist Churches; but it has never received recognition from the denomination as a whole, and there are many influential leaders among us who are as little likely to give it aid and countenance, as Brother Ela himself. What I mean is that the Bible Union is in no such sense a Baptist organization, as our Publication Society, Missionary Union, Home Mission Society, and Educational Commission are. It is not collateral with them. It is no more a Baptist concern than any firm or corporation for the transaction of secular business is, whose members are chiefly Baptists. I know a firm in New York city, the members of which are nearly all Methodists. Should they be guilty of any meanness or trickery, I would not publish it as in any way implicating the Methodist denomination. There is an Insurance Company in Hartford, a Soap Manufacturing firm in New York city and a Book Publishing firm in Philadelphia, each of which is as worthy to be set forth as representing the Baptists, as is the Bible Union, for all their members are Baptists. The only difference is that the Union is engaged in revising the Scriptures; the others are engaged in various forms of secular activity. I will give Brother Ela the credit of not meaning to implicate the whole denomination; yet I feel sure that such has been the result in the mind of every reader unaware of the facts.

Brother E., indeed, declares that it is "not" a "union of all Baptists by any means;" but he says, "it is well known to be a Baptist Society of the straightest close-communication sect. It is a 'Union of Baptists.'" It is not, in these words declared explicitly that all close-communication Baptists support the Union, but I am sure that any unguarded reader would so infer; and, as the great majority of American Baptists—the denomination as a whole—are known to believe in restricted communion—he would further infer that the bulk of the denomination patronized and owned the Union. This is as far as possible from the truth. There is no proper sense in which the Union can be called a "Baptist Society," and it is no more the organ of close-communication Baptists than of free-communication Baptists. Some Baptist individuals of either "stripe" are its supporters; neither party monopolizes it.

Again, I regard Brother Ela unfair

to the Union itself. I know of a treatise on ethics that denies us the privilege of accounting for actions by evil motives, when they can be accounted for otherwise, even though they are not as readily accounted for otherwise. Now it seems to me entirely cruel to hint that the Union took its name with intent to deceive. "The name is unfortunate, if not worse," and "suspiciously similar" to "Bible Society," so as to "suggest, at least," that it "was chosen to secure the benefit of the other's reputation." The name "American Bible Union" was chosen, I believe with all my heart, for no other purpose than to characterize the work in which that organization is engaged. They are Americans, in America, united for the purpose of publishing Bibles. Let Brother Ela suggest a better title. But he may say, and this leads me to another error of his, that they are engaged in sectarian work. Here is the worst mistake of all, yet the one for which I readiest find excuse, for it is a very common view, and one which opposes the work of the Union at every turn.

I believe myself correct, however, in saying that the founders and conductors of the Union have never taken a single step in obedience to any sectarian feeling. They, at any rate at the outset, were not all Baptists; nor, if I remember rightly, are they now. They have been animated by a pure and single desire to give to the world a correct translation of the Word of God. With this purpose, and because they could not conscientiously do otherwise, they have translated *baptizo* by "immerse." Here, of course, they and Brother Ela may differ. But it is readily conceded by all the greatest Greek scholars and exegeses, Peshito, as well as Baptists, that the new Testament word *baptizo* means just as the Union translates it. In other words, "baptize," which in the English of the present means merely the application of water in the name of the Trinity, is altogether too broad a word for rendering the Greek word which it pretends to represent. [We certainly do not admit of so positive a statement as the above.—ED. HERALD.] This, at any rate, is the conscientious conviction of the Union, with which, as I have already remarked, they could not use the old word *baptize*. They may be wrong. My point is that their use of the word "immerse" which, so far as I can see, is the very reason why the Union is not more generally patronized by other denominations, springs from no sectarian narrowness, but from a desire to be honest with the Word of God. Would Dr. Philip Schaff give countenance to the use of "immerse" for sectarian reasons? Would Dr. Hackett? Would Dr. Conant? I cannot believe it.

Again, if the Union is at work in a mere sectarian interest, how does it come about that so very large a part of its work is done upon the Old Testament, where Christian Baptism is not spoken of? Their translation of the Psalms has, I believe, been incorporated bodily into Lange's Commentary. Is that a sectarian Commentary? I do not believe that Dr. Curry would hesitate to give the same endorsement to their whole work in translation, that he gives to Genesis. He might, for denominational reasons, [which is certainly an unworthy and ungenerous suggestion.—ED. HERALD] object to the word "immerse;" but Dr. Curry knows, as does every one at all acquainted with the work of the Union, that the same critical and laborious scholarship that makes the translations of Genesis, Psalms, Proverbs, Job, and other parts of the Old Testament so excellent, makes the New Testament part of their work excellent. Enough on this point. I have tried to show, what I firmly believe, that the Union's use of the word "immerse," sprang from the same honest and critical spirit to which Dr. Curry, Dr. Park and other learned Peshitists have borne testimony as characterizing the Bible Union's translations. There is no sectarian text in any issue of the Bible Union that is not also in the original Scriptures, unless Meyer, De Wette, Howson, Stanley, Cremer, Neander, Alford, and all the other great exegeses and Biblical critics are wrong. [Not entirely ingenious.—ED. HERALD.]

With reference to the primers, I must beg Brother Ela to review his studies in ethics, or, at least, to read over the Sermon on the Mount. If any agent has misrepresented the purposes or work of the Union, denounce him, but not the Union. Agents are fallible; some of them are mean; but I cannot see the remotest vestige of evidence that the Union had any sectarian purpose in publishing the primers. Now I suppose the fact to be that the two primers of the Union are for the very same purpose, to spread the knowledge of God's Word. That one happens to contain passages on Baptism is not strange, when we remember how often that subject emerges in the New Testament.

Pardon this tedious prolixity. I have no right to an inch in your columns. If the above is too long or has too clear a Baptist ring, garble [which is not a pleasant word.—ED. HERALD] it as you choose, I will not complain. Let me say that I am not a member of the Bible Union, nor do I have any special interest in the same. I do believe in Bible revision, and hope for the time when some more correct version shall take the place of the one we now use.

Your correspondent from this State characterized most justly Rev. Dr. Behrends and his departure from the Baptist ranks. He was one of our best men, greater as a preacher than as a thinker, but decidedly eminent in both respects, and we sincerely mourn the change of views which took him from us. Let not our brethren of other faiths, however, suppose that the Baptist fabric will fall because Brother Behrends' shoulder is taken from under; nor that our views of communion will be shaken by his course. They will rather be confirmed. The great Baptist denomination of America believes that only immersion is baptism; that by the law of Christ it precedes communion; that Christ's law is worthy to be kept, because Christ's wisdom is better than man's; and that, although strictness on these points may seem uncharitable, the problem of Church unity will be more rapidly and surely solved by heeding Christ's behests than in any other way. We may be wrong, but we are very much in earnest. Human plans have never worked good to the Church even when foisted upon her in the name of charity. We shall try to abide by Christ's law as we understand it, and take the consequences. [Of course our excellent brother generously accords to us the liberty of believing that our views are just as Scriptural as his, as they are more charitable by his admission.—ED. HERALD.] Still, you may depend upon it, we love our brethren of other creeds. I, for one, especially love the Methodists. May God bless them in the noble work which they are doing in this land and elsewhere!

BAPTIST.  
Granville, Ohio, Feb. 20, 1876.  
[The real name is properly and honorably given.—ED. HERALD.]

## ELECTION OF PRESIDING ELDERS.

BY REV. D. SHERMAN, D. D.

On the following, I desire to offer a few words of explanation:—

"DEAR BROTHER: Rev. J. S. Smart, in a late number of the *Christian Advocate*, claims that Presiding Elders were once elected, and that their appointment is a usurpation of the Bishops. The claim here made seems to be based on a statement in your 'History of the Discipline.' In a late number of the *Northwestern*, on the other hand, the whole claim is treated as a mere assumption. What are the facts in the case? Perhaps the information here desired would be included in answers to the following questions:

1. Do you hold that from 1784 to 1792, Presiding Elders were elected by the Conference?

2. Do you hold that during the same period, all elders were Presiding Elders? Very truly,

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In reply to the above, I would say that,

1. I do not claim, in the 'History of the Discipline,' or elsewhere, that Presiding Elders were ever elected. Certain preachers were elected to the order of traveling elders; and then they were appointed to the charge of Districts, as at present, by the Bishops.

2. 'Were all Elders Presiding Elders?' It is so stated in the note to the 'History of the Discipline.' The statement was based on the following considerations:—

a. The text of the Discipline prior to 1792. The text of 1787 assigns eight classes of duties to all elders alike, and these duties are the same as those assigned in 1792 to the Presiding Elders. Among these duties are the following: '1. To travel through his appointed District. 3. In the absence of the Bishop, to take charge of all the deacons, traveling and local preachers and exhorters. 4. To change, receive or suspend preachers. 5. To take care that every part of our Discipline be enforced.'

b. The known intention of the fathers of 1784, to have only so many ordained as were needed in the connection work, to administer the ordinances and supervise the affairs of the Church.

c. The Notes of Coke and Asbury. They say Mr. Wesley 'desired that no more elders should be ordained in the first instance, than were absolutely necessary, and that the work on the Continent should be divided between them in respect of their office.' The Bishops do not intimate that any distinction existed between the elders prior to 1792, when a part of them were formally made Presiding Elders.

d. The statement of Dr. Robert Emory, a careful student of our early Methodist History and Church government. He says, 'All elders were at first Presiding Elders' (Hist. Dis. p. 136).

From the above it will appear that Brother Smart had as authority for his statement that all elders were Presiding Elders until 1792, not only the note in his History, but what was more, the text of the Discipline of 1787, the notes of the Bishops, the known intention of the fathers, including John Wesley, and the direct statement of Emory. Certainly here would seem to be ground for him to stand upon.

At the same time the extracts from contemporary or early documents in the able article in the *Northwestern* above referred to, convince me that a practice existed in the Church from 1784 to 1792 differing from the text of the Discipline. By this showing, the Elders were not in fact, though they were in law, all Presiding Elders; and if so, both Brother Smart and myself were mistaken. This is my first thought on looking over the article.

However, in preparing a new edition, I shall re-examine the entire ground, and if such examination confirms my present impression, the note will be eliminated or modified to suit the facts in the case.

Brookline, Feb. 21, 1876.

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Brookline, Feb. 21, 1876.

## EDUCATING PROBATIONERS.

Not long ago the Methodist Episcopal Church was much exercised with the question, "What becomes of the probationers?" It is expected that a proportion of the probationers will fall to come to full membership. If all who join the class were sure to come into the Church, the term of probation would be of much less practical use.

Various causes lead to the loss of some probationers. Six months is a longer time than many people stick to anything. They have not root enough in themselves to live half a year. Probably many join the class without being converted. In some sections of the work every penitent at the altar is enrolled in the classes. The probationer who has been only awakened is very likely to falter at the door of the Church. Our frequent changes of pastors doubles the loss of some of our probationers. The new pastor is often so different from the retiring pastor that some of the young converts are chilled to death in the process of acquaintance. The pastor who witnesses a soul's conversion can most successfully lead the convert into the Church.

But in all probability more probationers are lost through lack of instruction than by all other causes. Very few people are sufficiently inquiring to persist in finding out concerning the Church all that every new member needs to know. If the probationer is invited to become familiar with the Church, he becomes interested in the Church, and is very likely to become a member. The economy of Methodism is well adapted to promote spirituality. The study of this economy is a means of grace; and if the probationer grows in grace he will certainly desire a place in the Church.

Our denominational literature is rich in books that probationers need to read. To say nothing of our rich stores of biography, not to mention the histories of Methodism, we now name three books that no new member of the Methodist Episcopal Church can afford to be ignorant of. Dr. Porter's "Compendium of Methodism," Dr. Hawley's "Manual of Methodism," and the "Probationer's Manual," by Rev. E. C. Bass.

We venture the opinion that this last and cheap little work, placed in the hands of every probationer, would save the Church membership a large proportion of those who now fall out and are dropped. It would be well if a course of reading were appointed to the probationer, and an examination required at the expiration of six months.

And not simply to bring the probationer to membership, but to prepare him to be an intelligent member is a point to be kept in view. The people called Methodists are strongly attached to their Church, but we fear that a woful ignorance of Methodism exists in the Methodist Episcopal Church. Have we in cultivating emotional piety neglected a due degree of denominationalism? Or does it require so much more study to learn the principles and peculiarities of Methodism? Certainly the ignorant member is just so far an incompetent member. It is a prerequisite qualification of a steward that he "both know and love the Methodist doctrine and discipline." Why should one Methodist member in a hundred be without this necessary knowledge of Methodism?

Church members should be intelligent as Church members; and this they may be without bigotry or sectarianism. And unless Church doctrine and polity become a study with our probationers, they will seldom be able to "give a reason" for the Methodism they profess.

If our probationers shall be duly educated in Methodism, the pastors must be the principal teachers. They must see that suitable books and papers are put into the hands of probationers. The probationer's reading should include, at least, the outlines of Methodist history, our general doctrines and rules of Christian conduct, and our system of Church government. Also our peculiarities in doctrine and polity and methods of Christian work need to be understood by our young members; and without the history and methods of our several Church benevolences should be read and studied by those who are coming into the Church.

Pastors can and should call the attention of probationers to these lines of reading and study. A few lectures to probationers would be of great service. An occasional meeting for probationers to give information upon these topics would be well.

But if nothing more can be insisted upon, we do insist that the probationer should study the baptismal covenant, and Articles of Religion and Rules of the Methodist Episcopal Church. It is probable that many probationers go through their entire probation without seeing a Methodist Discipline. They come not infrequently to the sacrament of Baptism without having read the vows they are to take. The pastor solemnly enough reads the questions and then accepts a bow as the candidate's response, or he repeats the given answer and asks, "Is this your answer?" All wrong, carelessly and criminally wrong. These vows should be very carefully and prayerfully studied by every probationer before Baptism, or before "publicly assenting to the baptismal covenant." And likewise should the probationer be well read in the service for the reception of persons to membership before coming forward to join the Church.

We hereby indict every Methodist pastor who neglects to educate his probationers, and calls them forward to Baptism or full membership while they have given no attention to those things that are required of them.

## AMERICAN LITERATURE.

Mr. Edwin P. Whipple has a second paper on "American Literature" in the March *Harper*, in which, speaking of John G. Whittier, he says: "A mus-

ing farmer's boy, working in the fields, and ignorant of books, he early felt the poetic instinct moving in his soul, but thought his surroundings were essentially prosaic, and could never be sung. At last, one afternoon while he was gathering in the hay, a peevish dropped a copy of 'Burns' into his hands. Instantly his eyes were unsealed. There in the neighboring field was 'Highland Mary'; 'The Cotter's Saturday Night' occurred in his own father's pious New England home; and the birds which caroled over his head, the flowers which grew under his feet, were as poetic as those to which the Scottish ploughman had given perennial interest. Burns taught him to detect the beautiful in the common, but Burns could not corrupt the singularly pure soul of the lad by his enticing suggestions of idealized physical enjoyment and unregulated passion. The boy grew into a man, cultivating assiduously his gift of song, though shy of showing it. The anti-slavery storm swept over the land, awakening consciences as well as stimulating intellects. Whittier had always lived in a region of moral ideas, and this anti-slavery inspiration inflamed his moral ideas into moral passion and moral wrath. If Garrison may be considered the prophet of anti-slavery, and Phillips its orator, and Mrs. Stowe its novelist, and Sumner its statesman, there can be no doubt that Whittier was its poet. Quaker as he was, his martial lyrics had something of the energy of a primitive bard urging on hosts to battle. Every word was a blow, as uttered by this newly enrolled soldier of the Lord. 'The silent, shy, peace-loving man' became a 'fiery partisan,' and held his intrepid way.

"Against the public frown, The ban of Church and State, The fierce mob's hounding down." He roused, condensed, and elevated the public sentiment against slavery. The poetry was as genuine as the wrath was terrific, and many a political timer, who was proof against Garrison's hottest denunciations and Phillips's most stinging invectives, quailed before Whittier's smiling rhymes.

A GOOD EXAMPLE PROMPTLY FOLLOWED.—Brother Shane, of Montevideo, Iowa, preached on Church Extension, and took a collection of \$30, where last year but \$3 were taken. He sent the collection forward, and Dr. Kynett returned a receipt for the amount, published the facts, and offered a prayer that others might do likewise. "And now," he says, "comes a draft for \$40, from Morris, Ill., with a 'like-wise' from Brother J. N. Alling, saying, 'last year \$5.00; this, \$40.' We have now 9,222 pastors; last year, only 1,637 took collections of \$10, and over; and 3,365 took collections under that amount, while 3,320 took no collections for this cause. What will you do this year, brother?" We suggest, "likewise." A. J. KYNETT.

Our Book Table.

THE UNSEEN WORLD, AND OTHER ESSAYS, by John Pike, M. A., LL. B. Boston: James H. Osgood & Co. The title of the volume is that of the first two papers which have been republished from the *Atlantic*, and which we noticed as they appeared. They are devoted to the consideration of the scientific grounds, outside of Revelation, of an unseen but real condition of existence. The study of these well-written, but purely speculative articles only makes the "sure word of prophecy" infinitely to be prized. There are two papers upon "Jesus in History" and "The Christ of Dozma," which, while devoted largely to a review of Renan, accept and affirm the decisions of the Tubingen school of destructive criticism as calmly and positively as if *their* data had never been seriously examined and refuted by equally able Biblical scholars. The purely literary and critical papers, which form the body of the volume, are able and valuable. They are written in a clear and vigorous style, exhibiting an ample knowledge of the themes discussed, and a familiarity with general literature that might not be expected from so ardent a student of pure metaphysics.

THE HULSEAN LECTURES FOR 1874; by Sir Set forth in Holy Scripture. By George M. Straffen, M. A., Vicar of Clifton, York. New York: E. P. Dutton & Co. There were six lectures in the course—the verse of sin, the nature of sin, the origin of sin, the consequences of sin, the disclosure of sin, and the propitiation for sin. These great themes are treated, not speculatively, but Scripturally; bringing out, in a remarkably clear and convincing form, what may be called the established orthodox theory upon the subject. The discussion is condensed, logical, and oftentimes very impressive. It is an excellent little treatise with which to brace up the weak and sentimental teachings of our times.

POCKET MANUAL OF RULES OF ORDER FOR DELIBERATIVE ASSEMBLIES. By Major Henry M. Roberts, U. S. A. Chicago: S. C. Griggs & Co. This little hand-book is even more condensed than "Warrington's," and is so conveniently arranged that a presiding officer can have under his eye the precise decision for almost every question of order as it arises. It is a very useful pocket manual for the government of parliamentary or public assemblies.

The International for March and April opens with a review of the writings of the late Prof. Cairnes, especially those relating to this country and Ireland, by George Walker. Aneurin Vardd writes with national earnestness upon "Bardism;" Prof. Vogel, of Munich, Bavaria, upon the chemical action of plants. Brother Azarias, of Maryland, has a metaphysical paper upon the nature and synthetic principle of philosophy. John C. Reed has an interesting and hopeful contribution upon "The Old and the New South," to which we may allude hereafter. Prof. Proctor gives one of his fine studies upon "The Structure of the Universe." The chapter on "Contemporary Literature" is valuable and critical.

The British Quarterly has papers upon Herbert Spencer's "Sociology," "Among

the Prophets," "The Hindu Woman," "Services," "The Stock Exchange," "The establishment in New England," "Political Questions in Italy," and "Contemporary Literature."

The Edinburgh opens with "Scottish Statesmen of the Revolution," which is followed by "Army Recruitment," "The Two Amperes," "Gardiners," "Reign of James I," "Wagner and the Modern Theory of Music," "Post Office Telegraphs," "Patison's 'Life of Casaubon,'" "Iceland and Its Explorers," and "The Suez Canal."

The Westminster has for its programme, "Foreign Loans and National Debt," "Old Catholicism," "White Conquest," "The Origin and Development of Man," "The Government of London," "The Philosophy of Pessimism," "The Civil Service," "The Intellectual Revival of the Middle Ages," "The Laws of Musical Expression," and "Contemporary Literature." These elaborate British Reviews are all republished in a handsome form, and at a reasonable price, by the Leonard Scott Co



## PUBLISHER'S NOTICE.

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## ZION'S HERALD.

THURSDAY, MARCH 9, 1876.

Centennial Year does not open very auspiciously for us in the highest aspects of national honor and progress. The century has been marked by extraordinary material advancement, but in the higher walks of intellect, culture, of political sagacity and statesmanship, and of noble patriotism and heroic virtue, we shall not be able to make a very enviable exhibition of ourselves in the eyes of the civilized world, during our great national exposition. If the Centennial could have come a few years after the present great moral eruption, incident to the universal demoralization of war, we should have been able to have exhibited a more commendable current history to the world. The atmosphere must be clearer and purer after all these frightful explosions. Men will awaken again to faith in a divine remedy, and learn how short and unsatisfactory are all the rewards of evil doing, and how certain the terrible wages of sin will be paid to him who sells himself to Satan. Frauds and bribery, thefts and defalcations, are not specially indigenous to Republican governments. Russia has just banished a member of the royal family. Germany is beginning to reap the harvest that invariably follows the extraordinary opportunities for speculative fortunes during war. The nobility of England has made startling contributions to the statistics of crime. But all this affords little relief to the chagrin and shame we all feel as a nation, to find the lowest species of crime, in exaggerated forms, among the honored names of our rulers, and in the highest families socially in the land. One of the most hopeful elements in our national life, is the unequalled, unhesitating, unapologetic rebuke, and universal expression of mortification, which have followed this great national exposure throughout the land.

Tenderness or a lady who filled a very conspicuous position, and has been admired for many attractive natural endowments, of no ordinary grade of manner and much social cultivation, will not restrain a proper expression of astonishment and indignation that her insatiable vanity and ambition should permit one so highly favored of fortune to yield to such base temptations. The weakness of the wife affords indeed no apology for the crime of the husband, but it must be the "undying worm" in a woman's heart to know that she has brought down the honor of her husband to the dust. Secretary Belknap, evidently, permitted, without much compunction, the illegal and dishonorable business to go on from year to year, even becoming himself the agent through whose hands it was transacted. It is this insatiable appetite for social distinction, and for the public recognition which wealth secures, that has occasioned the shipwreck of this cultivated family. How the Jenkines, male and female, have recorded Mrs. Belknap's receptions! What lavish descriptions of furniture, of dress, of equipage and social distinction! Now these same pens will reveal in the details of their wretchedness! On this same rock a well educated New England Senator, whose original profession ought to have been a safeguard in this respect, was shipwrecked a year or two since in Washington, and other heretofore enviable reputations in Congress were shattered at the same time. It is at the bottom of the multiplied failures and frauds throughout the land. When all this show and folly pass in the community for only what they are worth, and virtuous men and women refuse to countenance them, setting worthy examples of simplicity and economy, these sad victims of a heated and demoralizing social system may be saved.

The Methodist has a capital editorial for the times, showing that limited salaries and narrow means do not tempt men to commit frauds, but nourish often the noblest of characters. The editor says: "The people who live on small incomes are not so desperately unhappy, nor is their lot quite hopeless (as often represented). Mothers who could not afford even one servant have reared large families and furnished the country with ministers, lawyers, editors, and statesmen. We pity the fools who sneer at them much more than we pity these industrious and frugal husbands and wives. Some false notions underlie the discredit attaching to such frugal living; we shall have more thieves than prison-room unless we get rid of these false notions."

The editorial was written before the great denouement of last week, and might be

well republished as the best commentary upon the sad and mortifying public scandal which has filled the land. Of earlier and more frugal days, when members of Congress had very limited salaries, the editor remarks: "Our public servants were less suspected, and a less number were guilty. It is living beyond income that has been with most defaulters the first step, and we say in all earnestness that in every case living beyond income was needless and criminal. The great body of the people are in no mood to be trifled with by puerile pleas about social position and beautiful extravagance. That kind of life is essentially vulgar because it lacks the highest culture, which is self-control and self-denial."

We suppose it is Mr. Orange Judd himself, the publisher of the *Agriculturist*, who resides in Middletown, Conn., who bears the honorable and deserved testimony, in his periodical, to the reverent and beautiful taste of a lady of that city. She has for years, summer and winter, adorned the altar of the Methodist Episcopal church with an attractive bouquet of flowers. We have often, during our visits there, admired it, and also the pious act which was so eminent and fragrant an illustration of the perseverance of a saint. It is a good example to imitate.

"Year after year," says Mr. Judd, "regardless of the weather, the eyes of the worshippers have been greeted each Sabbath morning by a display of flowers. In some form. Sometimes a vase loosely filled; on other occasions a cross of green, studded with flowers, each week presenting some new and pleasing change, and the kinds varying with the season; ferns and wild flowers at times are freely used; the great variety presented, is as pleasing as the regularity and constancy with which these offerings are contributed. There is no expense attending this beautiful decoration, it being done entirely by one lady, who, though living at a distance from the church, never fails to present each Sabbath morning, these flowers of her own raising and arranging. It is with Miss Ellen Rockwell entirely a labor of love, and she is amply repaid for her trouble and care, by knowing the pleasure she gives others, by reminding them of the land where 'everlasting spring abides, and never withering flowers.'"

The great temperance revival now going on in New England partakes much of the same character with the religious quickening under Mr. Moody. Dr. Reynolds has been a specially honored instrument in awakening interest, but scores of others have now been raised up, and Maine and New Hampshire are quite pervaded with a temperance enthusiasm that carries everything before it. The work has so far been wonderfully defended from follies and eccentricities. We have never seen more earnestness and honesty of purpose. The old-fashioned dissertations upon temperance have given way to the touching experiences and fervent exhortations of men who have been saved from the jaws of death, and are in desperate earnestness to rescue their tempted brethren. The tide is rising throughout Massachusetts. The Legislature is beginning to feel the force of it. It will be the death of the license system and the resurrection of prohibition.

The revival in New York holds on with increasing results. The audiences do not diminish. All classes and both sexes are addressed in services specially arranged for them. As in Philadelphia, the outcast and the drunkards are not overlooked; very affecting and encouraging instances are recorded of persons rescued from the depths. God still honors, despite all criticism, the plain, homely, effective Scriptural addresses of his servant. Large union meetings are also held in other portions of the city. Especially in Harlem very full and solemn services have been continued there daily with increasing religious interest. Our subscribers will be pleased to read the commendation of our own correspondent from the heart of the revival.

### THE ANNUAL CONFERENCES.

These are close at our doors. The month before their sessions will commence throughout New England will be found too short "to gather up the fragments that nothing be lost." For many apparent reasons, at this time, in addition to the usual dilatoriness that has become habitual to certain Churches and pastors, many local interests remain at this late hour to be cared for, before the ecclesiastical year can be honorably closed. The business stringency has been the occasion, if not an adequate cause, of unusual backwardness in meeting the current Church expenses. The pastor in many instances has not yet received his promised salaries. The uncomfortable work of making up the deficiency is liable to be put off until the last moment. But other important interests are periled by this delay. It has become the commendable habit of our people to meet fully their obligations by the close of the year, at least, although at the expense sometimes of considerable pressure in the final hours of a pastorate. It is better to commence earlier, to face manfully all responsibilities, and to take prompt measures to meet them. As many, who have heretofore given generously, have been seriously crippled in their means, a wider field must be canvassed, and all the smaller gifts must be carefully gathered. We referred the other day to the model treasurer's report of one of our municipal Churches, in which subscriptions from nearly every regular member of the Church and congregation were acknowledged. But our special anxiety is in behalf of the regular charities of the Church. These represent such vital interests that any neglect becomes a very serious matter. As a Conference, until within a few years, we have enjoyed an enviable reputation in this respect for both promptness and progress. There has been a constant and wholesome growth in our annual offerings to the Lord's treasury. The fields have of late great-

ly enlarged and increased in number, and in later years we have not reached in the instance of some of the most important of them our comparative apportionment.

It is to our honor that our venerable and afflicted superannuated brethren, with the widows and orphans of our ministers, have not been neglected. This has always been a popular charity with us, or what is better a well-recognized and cheerfully honored obligation. We shall, however, never be satisfied with our effort in this direction, until we are able to secure comparative comfort to all the devoted brethren who have given health and life to Christ's work. There are, at this time, instances of men suffering, mental and physical, that would deeply move the hearts of our people if they were cognizant of them, which cannot be met with the limited means still at the disposal of the Preachers' Aid Society.

The great missionary field—which is Christ's own—the vast, silent but eloquent test of our faith and love for Him—this must not be forgotten. The expenses of our Board are now cut down to the bleeding point. We must not fail our brethren who have the official charge of the work in our annual assessment. If we have not reached the requisite standard in our annual contribution, for the love of Christ, let us once more "bring the tithes into the store-house, that there may be meat in His house, and prove Him now here-with." Our work for the year is still unfinished until this collection is fully met.

Who can think of neglecting those anxious, appealing, earnest, colored youth, panting for an education, greatly needed as the teachers of their people—at the South, and in Africa—a race to whom we owe so much, and who look so eagerly to us for sympathy and support. The Freedmen's Aid cannot fail to awaken our deepest sensibilities. Through the Church Extension, with its broad opportunities and wonderful possibilities lifts up its voice. A small contribution from all the Churches will plant Christian edifices all over the land, and give permanent centres to evangelical efforts throughout the country. There has no society accomplished so much for the denomination as this with the means placed at its disposal. The others are catholic charities, this is like bread for our own household.

Let not the pastors be afraid to review these collections, and when adequate amounts have not been received, let the box go around again. No pastor's salary will be diminished a penny by a faithful watchfulness over the Lord's treasury.

But it is the end of the ecclesiastical year. Every pastor is to be re-stationed. Let not this fact, which is our glory in Christ's behalf, become to us a stumbling-block and an occasion for affliction. His servants. Do not think of a change where the providential intimations are not unquestionable. God will not smile upon the movement, where He does not clearly open the door. The full period of the pastorate is a short one. A premature change often proves a misfortune. Earnest prayer and hearty co-operation have sometimes transmuted an ordinary ministerial gift into an Apostle of grace. Be patient, therefore, brethren, for the end draweth nigh. But the final hour for a change has come to many of the Churches. You have had uncommon ministers. They are nearly all, however, of this class, when properly appreciated. Do not be over-anxious as to the successor. Above all, do not make up your judgment upon the testimony of one person who has heard a minister preach a remarkable sermon at camp-meeting. This was probably the most unfortunate thing for himself that this pastor ever did. He is always judged by the effort and never reaches it again. The solid, average estimate in which men are held, forms the best criterion. The grave official chiefs upon our districts, after all, have the best opportunities to form safe estimates of ministerial ability and character. It is usually far the safest way to trust to their criticism and judgment. A clear, studious, devout preacher and faithful pastor will always win the most reliable, if not the largest, audience, and if he does not crowd his audiences, will leave his real and tangible Church roll in the best condition at the end of his pastorate.

Above all, let us pray! There is a higher Bishop than our Ecclesiastical Chief. These Churches are all dearer to Him than the apple of His eye. He knows all the gifts in His ministry, for He called them and has a work for them. He has a divine economy in their distribution. Whom He sends it is safe to receive. We need not fear to spread our case before Him, and He will direct our way!

### CRIME IN NEW YORK CITY.

A Committee of the last Legislature of the State of New York, to investigate the moral condition of New York city, and the conduct of its police, have just submitted their report to the Assembly. It presents a sad and startling picture of evil, and is a terrible arraignment of the police, the District Attorney's office, and the Excise Board, which, instead of being the custodians of the public welfare, have been recreant to the sacred obligations of office, and shameful promoters of crime. Much of the crime is attributed to the demoralization of the police and the inefficiency of the prosecuting officers. The evidence taken before the Committee (making a volume of 130 pages), has awakened an intense interest, bringing fully into light facts, which, for some time past, had been disclosing themselves to the public.

The allegations against the New

York city police are of the gravest character, showing that it is, "to a great extent, a corrupt force," "corrupted from the top downward," and that the police captains, in numerous instances, have been in criminal complicity with horse-car thieves, with keepers of "panel-houses," or places of robbery, with the houses of prostitution and gambling, and even with more daring desperadoes. It is in testimony that one police captain received, every week, from each panel-house in his district, \$75, and, in addition, one-half of the "squeals," which "means the amount of money stolen in a panel-house from any individual who has complained at the station-house, and who has been turned away without his complaint being prosecuted." One captain allowed seven panel-houses at a time in his precinct, and "his ward detective received sums of money" from them, "which, doubtless, he divided with, or handed over to the captain." Many cases are in testimony of police captains forcibly taking money and jewels from women, and, when complained of, escaping justice under the plea that they were freely given them; of their obtaining money from restaurant keepers, who supply houses of ill-fame with meals, and from the keepers of these houses, also; of their extorting money from liquor-sellers, under trumped-up charges, and vindicating themselves with the plea that it was "a custom to receive money from all the liquor stores;" of their collecting a monthly stipend of \$100 from keepers of reputable places of amusement, for stationing patrolmen to keep order at the door, which it was already their duty to do; of their discharging prisoners without any warrant of law, and of robbing and plundering the city of horse-feed, saddles, blankets, bricks, etc.

One captain, "when a citizen commenced to investigate the business of panel-houses, procured an assault to be made upon the citizen, which was nearly fatal to him; harassed and persecuted him in every way, and directed one of his officers to arrest and bring into his station-house two women of presumably good character, and certainly inoffensive behavior, who were walking with this man peaceably in the streets; and when he found that the man himself was not brought in, berated and abused the women, and finally discharged them." The same captain was shown a gambling-house in full operation, to suppress which he took no steps. "Another expressed to the Committee great doubts whether Mike Murray, known as 'Big Murray,' did or did not keep a gambling-house in his precinct, the fact being as notorious as the existence of Grace Church. It should be stated that the fact that Mike Murray kept a gambling-house was repeatedly announced in the newspapers. This same captain vigorously objected to the 'Headquarters' detectives going into his precinct to perform the duties with which they were charged by the law and by their superior officers, and threatened to kick them out if they came there."

The panel-houses are simply places for robbery, most ingeniously prepared and carried on under the guise of prostitution. Competent witnesses, even police captains themselves, expressed to the Committee the opinion that it is impossible for these houses to continue to exist, without the direct connivance of the police, and even the captains. At one time, in the Eighth Precinct, one of the four sergeants personally received twelve complaints of robberies in panel-houses, seven affecting a single house, but no arrests were made.

In addition to the common houses of prostitution, some are represented as conducted for the purpose of having the most obscene exhibitions, and yet they are rarely interfered with. "One captain testified before the Committee that no such places existed in his precinct, and on the very night that he gave that testimony, the Committee had no difficulty whatever, through a 'Headquarters' detective, in finding five such houses in a row, within one-eighth of a mile of that captain's station-house." In still further illustration of the loose administration of law, and the great contempt with which all efforts to suppress these houses are treated, the case of one Sarah Myers is cited. Living in the Fifteenth Ward—the proprietor and responsible manager of "an indefinite number of respectable houses"—fourteen times indicted and twice tried, once serving four months in the penitentiary, on a second occasion deemed by the presiding justice a fit object for mercy and relieved from sentence, repeatedly dismissed on parole by police magistrates, and witnesses against her fully reported to prosecuting officers, never subpoenaed,—the ramifications of her influence extended in every direction,—the shameful burlesque of morality and justice was at last confessed in the significant remark of an *attaché* of the District Attorney's office, "It was a perfect piece of persecution against this poor woman."

But we forbear to quote further details from this most humiliating record which the Committee have unfolded, however, only partially. Its horrid ghastliness and deep criminality cannot be portrayed on paper. It is a record of the more shameful disregard of the most important obligations, by those who are intrusted with the care of the most vital interests of society. An editorial in the *New York Tribune* says: "We would gladly reject this summary of metropolitan wickedness and degradation, and of official corruption and negligence, as grossly untrue, did not our own observation, our daily record of events, fully confirm what this Committee has asserted. In fact,

the report of the Committee is only the official presentation of facts long since made public." Again, it says the report is "an able document. No such fair and unpartisan review of city maladministration has appeared in many years."

What a carnival of crime! And yet many of our large cities would afford only too abundant materials for similar records of great evils, of police complicity with crime, of police inefficiency and judicial corruption. Good citizens are crying out, When will law recover her majesty, and become a terror to evil-doers? When will official position become a synonym for honor, trust, and incorruptibility? We must resist on all sides the inroads of that weak and rapid sentimentalism which has been loosening the bands of moral order, and seek to establish in all minds a sense of personal responsibility to a throne of order and law, of infinite and eternal authority far above the fluctuations of mere humanity.

### EUROPEAN NOTES.

Quite an effort has been made to produce an impression over the fact that the Austrian Bishops have acquiesced in the ecclesiastical laws of the State, and that the Pope is perfectly satisfied with the situation there at present, all of which is a sort of ruse intended to gloss over the real state of the case, which is thus: Most of these laws are so much like the Prussian laws, that it would be difficult for an ordinary mind to know the difference, and this yielding on the part of the Austrian Bishops is simply a part of the game that has been played in this contest for years. It seems to be the settled purpose of the Vatican to yield nothing to Protestant Germany while yielding a great deal to the Catholic governments, with a view of conciliating them. The case is not at all new; for some time the same concessions have been made to Baden and Bavaria, with a view of warding off a conflict in these countries, and now the Bishops yield to Austrian laws in direct opposition to the Concordat between the Pope and Emperor, that it may seem that all the trouble is to be found in Protestant Germany, whereas the truth is that the Catholic lands require the same guarantees, which in them are quietly granted now, that all the opposition may be concentrated on Prussia.

The metallic nerves that rest on the bed of the ocean and connect us so closely with the mother country, are fostering there as here a growing spirit of union and solidarity of interests, which are being brought to light in various ways. Among these we notice of late the issue in Berlin of a daily paper in the English language, known as the *International Gazette*. It claims to issue an edition of ten thousand copies, and its existence and continuance prove the presence of a large number of strangers in the capital of the German Empire, if those of the English idiom can support such an enterprise. About three-fourths of the space of its columns may be said to be devoted to English interests, and one-fourth to those of the United States; and its editorial management in the comprehensiveness of its themes, and the conciseness of their treatment in the line of political reviews, daily news, the drama, literature, and all that can interest foreigners abroad, rather surprises the Germans, and calls from them the concession that the English and American mind are evidently well adapted to the newspaper sense. The Teutons have made wonderful advances of late in the matter of making up a valuable and popular current history of the day, but, while giving them great credit for their rapid progress of late, we may say, *en passant*, that they have still something to learn from the great newspaper enterprises of the English and American cities.

France has astonished us in nothing so much of late years as in her capacity to raise money. She paid off the *milliards* to the Germans with promptness and apparent facility that made men stare, and caused many to declare that in national pride she had exhausted herself rather than be under obligations to a foe, or have their garrisons quartered on her soil. But now we learn by a recent dispatch that in the matter of a municipal loan for the city of Paris an amount forty times greater than was desired was offered in the bids. This significant fact proves the thrift and the wealth of the French people, and their unflinching confidence in their own nation. This is one great reason for their rapid recovery from the greatest of misfortunes, and the apparent safety with which they pass through the severest trials. Truly, their faith in themselves saves them, when all others despair. After all its adversity France still still rises to great power and importance in the European balance, if she would only conquer her foolish desire for glory, and her passion for revenge for past defeats. France needs peace, absolute peace for a generation, when she would probably come out again stronger than ever; and this she would have if her demagogues could be kept quiet, for it looks just now, with all the nervous fears about the matter, as if no nation would wisely court war.

Belgium is very unfortunate in its geographical situation, for it lies so blocked in among its neighbors that it needs to fight all their battles, and be involved in all their turmoil. For this reason it has been denominated in no very euphemistic terms the "cock-pit of Europe." Waterloo, and many other bloody battles resulting from other people's quarrels, were fought on its soil, and during the recent Franco-German war it was no trifling task for

Belgium to keep clear of complications. As soon as Germany began to drive out the Jesuits, many of them retired to Belgium, which was needless from the fact that they swarmed there before. When France conquered the Commune, many of the leaders who escaped fled direct to Belgium, and even these might have been dispensed with, for the country was already full of the most visionary and vicious Internationals. These perturbed spirits cannot, of course, remain still, even in exile; and so we are told that the official editor of the journal of the *Paris Commune* has been ordered to quit Belgian soil. The European chess-board can nowhere present so checked a political surface as this busy little country. Communists, Internationals, Republicans and monarchists, in the line of politics, and in that of religion the category is exhaustless; but it swarms with priests and Jesuits of the first water, who make it a trying-place for conspiracy against civil and religious liberty.

### LETTER FROM PHILIP PHILLIPS.

CAWNPORE, India, Jan. 17, 1876.  
DEAR DR. PRELICE: Yesterday I had the great privilege of reading the November numbers of ZION'S HERALD. Home and Church news when far away is a treat to any one who loves home and home friends, as I do.

The Methodist Episcopal Conference of India is now in session at this place, a body of some forty noble Christian missionaries, most of whom I have met at home. Dr. J. M. Thoburn was elected delegate to the General Conference at Baltimore. He is an excellent preacher, always at work and very popular, not only with his brethren, but with the masses of the people.

He, with myself as singer, has just closed a series of meetings in Calcutta, and some fifty have professed to be saved. The Doctor will leave for America about March 1st.

It is glorious to note how wonderfully God has fostered the seed which our good Dr. Butler had sown in this heathen land a few years since. He seems to have been the "Washington," and Brother Wm. Taylor, the "Lincoln," under God, in keeping the germ alive, and now the work is spreading, and our converts and Sunday-school workers are numbered by thousands, and their influence felt in all the great historic cities of India.

My family and self have enjoyed continued health since we left home, and thus far I have been able to fill all my engagements, without a single day's appointment.

We expect to leave Bombay the 15th of next month for England, where I have accepted another engagement of one hundred nights of song, under the auspices of the London Sunday-school Union. Our route from here will be via Cairo, Alexandria, Palestine, Naples, Rome, and on the Continent to London. Should be permitted to reach Rome again, I shall then have belted the world, giving my evenings of sacred song in the principal cities en route.

I hope and pray these simple services will, under God's blessing, set hearts to sweeter music, that will keep on singing through time and eternity. I rejoice to see the dear Lord is so wonderfully increasing the use and power of sacred song.

The Prince of Wales in his royal tour is putting this Oriental country in a perfect glow of illumination and excitement, from the largest cities even to the elephants and tigers in their native jungles.

I see no country like my own, and I shall be glad to grasp the hands of my friends again. Yours in faith and song, PHILIP PHILLIPS.

### Editorial Paragraphs.

The Boston University School of Medicine held its third Annual Commencement in Tremont Temple, on Wednesday afternoon, March 1. It proved to be a very interesting and successful affair. It was quite a surprise to find the great hall, on a busy afternoon, nearly filled on the floor and in the galleries, and the audience remained, gratified to the last, during all the protracted exercises. Dr. W. R. Clark, was the chaplain of the occasion. Dr. Warren, President of the University, presided, and made a remarkably interesting and pertinent address to the graduating class. The Dean of the School, Dr. I. T. Talbot, gave a highly encouraging report of its present condition and promise. He said the class about to graduate numbered 31, of whom 23 were men, and 8 women. Most of them have served the full term, and all go forth with the respect of the faculty. There have been during the past year, 1,600 medical lectures and many others upon collateral sciences; several hundred recitations, reviews and examinations, written or oral. During the past year the institution had been unprecedentedly prosperous, 173 students having been in attendance, of whom 111 were men and 62 women; 82 entered the present year. They were mostly from the New England States, though many other States were represented by them, and also European countries, and even Asia. Freedom in medical opinion and action underlies the whole system of the University. No student is shackled by any ideas gathered there, and is expected and even bound to search for every advance in medical science. The report claimed that progress was greater in institutions where both sexes pursued the same studies, as was the case in this. It was feared that it would prove disadvantageous to the Female Medical College when it united with this institution, and that it would be absorbed and the female element would disappear. But it was shown, that while in many previous years there were but twenty-six students admitted into the Female College, in three years under the present auspices there were sixty-two, the largest number in any female college in the world. The student who takes the highest rank in the University to-day is a woman.

In closing he alluded to the increased facilities for the students, the advantages of the Massachusetts Homeopathic Hospital, to which they had access, and remarked that, though the City Hospital was not yet opened to them, a sense of justice would yet prevail.

The papers of the graduates, which were read by ladies and gentlemen, were remarkable for their exhibition of general culture, intelligence and technical skill. The thirty-one students, most of them quite ma-

ture, and intelligent looking ladies and gentlemen, one a colored young man who was loudly cheered, as was also, Miss Harris, who won the honors from the class, came upon the platform and received their diplomas from President Warren. A daughter of Rev. W. S. Studley was one of the graduates—a cultivated young lady, who for her own improvement and wider usefulness, has pursued a professional course of study.

The class and the audience were addressed in a particularly graceful and happy little speech by Governor Rice, and valedictory remarks were made by Drs. Wesselhoof and Sawtelle. A charming reunion and Commencement supper were enjoyed in the evening at Hotel Brunswick. We have not attended a more enthusiastic Commencement for many a day.

However eager the public has become to receive sensational intelligence, it is to be said to the credit of the great body of our citizens, that they read with both honest doubt and reluctance the first telegraphic intimations of the fall of Secretary Belknap. He had the advantage throughout the land of a suspended judgment and a sincere hope that an unfounded charge had been made against him, until his own confessions of the crime took away all foundation of hope, that the man, the office, and the nation might be saved from such a shocking calamity. Although little known, except as a somewhat successful military officer during the war, until his unexpected elevation to the high office which he has now so sadly dishonored, his fine appearance and cultivated manners, his State papers and general management of his department, have secured for him a favorable estimation throughout the country. He was a graduate of Princeton, and since his occupation of his present chair enjoyed quite an ovation, during one Commencement occasion, at the seat of his Alma Mater. The death of his former wife and his marriage to his sister-in-law were social events that awakened much interest in his behalf throughout the country. One of the most amazing facts about the whole affair, is the relation which these two ladies, who were sisters, are made to hold to it. The temptation, as in Eden, seems to have come through them. Now that he is fallen, we hear the repetition of the old story of extravagant living, of expensive furniture, of magnificent receptions, of elegant French imported dresses. This was the momentary pagant that swept by before the delighted vision of crowds of sycophants, or of envious aspirants; and now come the funeral weeds without even the presence of a death that might be coveted. What a price to pay for two or three years of hollow public applause, and of the wearisome pleasures of fashionable life! In his prime, with the finest opportunities that an ambitious man could desire, he yields to a temptation that the most ordinary foresight must have seen would result in the ruin of both reputation and fortune. The family will have little pity. They have occasioned such public and national disgrace that their individual suffering will be forgotten or looked upon as the deserved punishment of unmitigated folly. Will those that have gazed upon both their glory and shame lay it to heart, and be made better and wiser by the terrible lesson which their history teaches? Mr. Belknap will be submitted to the double punishment of impeachment and the sentence of a criminal court.

As pastors we should kindly and wisely persuade our people to make their wills. A wide acquaintance with this matter, such as is obtained in Probate Courts, shows that men are very careless in this duty. Yet men who gain their own money, are usually secure enough to feel the responsibility of wealth. They should be made to reflect on the fact, which as Christians they must know, that the gift of money-making is as responsible a gift as any other. Few act upon the notion, because they rarely hear it urged.

No doubt the best way, the most Christian way, is for each man to be his own executor. This cannot be too much insisted upon. But some most contract obligations that bind their doing this to any great extent while alive. They mean to attend to them in their wills. Those who do use generally their money while alive, also neglect to have their wills in order. It should be a matter of conscience with every faithful minister, to promote attention to this important concern.

We think it more difficult to get a will drawn, than it commonly is to obtain a generous gift to a good cause. We have known men who really meant for years to use Christian common-sense in their dispositions of property, but whose good meaning ended in simply good intention. We hear men say that God will consider this good-will on the part of the dead. Can they think what they say? In such cases the long-cherished purpose of benevolence, is a standing confession of conviction of duty; what folly then to seek comfort in the thought that God will remember their long, and at last fatal neglect of conscious duty! Let us impress it upon our people, that they be generous in giving while alive, and Christian in their bequests in dying.

We are firmly convinced that the great causes of missions and of Christian education suffer much because we do not urge these topics as earnestly as we ought. This holds true especially of the latter. Gifts to Christian colleges are such conspicuous public and religious benefits, that they would be far more frequent were they but pressed upon the attention of good men as they deserve.

Our much respected brother, Luman Boyden, a superannuated member of the New England Conference, died in great bodily weakness, but also in great peace, in Cazenovia, N. Y., last Thursday, at the residence of his daughter. He was just arranging to come to his brother's home in Walpole, Mass., but wrote him a few days before his death, with a trembling hand, that he should

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not reach him until brought in his coffin. He was brought thither and buried last week. Brother Boyden has been, for a number of years, an invalid, but we knew him well in the years of his strength and great usefulness. He was one of the best pastors in the Conference. He never left a station that had not improved in some way. He was the largest and most permanent revival during his pastorate, and few ministers have won more affectionate or stronger friends throughout the bounds of the Conference than Luman Boyden. He was not a great preacher. Sometimes his plain gifts awakened doubts of his success as he entered upon a new charge; but his sincerity, his excellent sense, his studiousness, his faithful pastoral visitations, his tenderness, his unequalled adaptation as a comforter in hours of affliction, always triumphed, and the people loved him. The death of his very promising son, the Doctor, a graduate of Harvard, and a surgeon in the army, was a severe blow to him. A stroke of paralysis a few years since deprived him of power to discharge his beloved duties as a minister. In great sweetness of temper and purity of life, he has waited the Master's summons. Now he is with the Lord, and with the great company of ministers that he has known and loved on the earth. Our sincere sympathies are with the bereaved widow and the family of the departed. His brethren will bear honorable testimony to his memory at Conference, and some one of them will present fully, in our columns, his faithful record as a Christian and a pastor. Brother Boyden was born in 1805, converted in 1830, joined the New England Conference in 1836, became missionary in East Boston in 1855. He was a man of peace, and the benediction pronounced upon peacemakers rested upon him.

Editorial Items.

Rev. J. C. Hartzell, editor of the *Southwestern*, published in New Orleans, makes a strong appeal in his columns to the coming General Conference for the recognition and adoption of his paper. This sheet has been conducted with great ability amid many discouragements. It has been a very efficient reinforcement to our denominational work in the Southwest, especially in the vicinity of New Orleans. It is issued in a city of 200,000 inhabitants, where we have now a membership of 3,000 and access to 10,000 people. It is accomplishing an educational and training work among the ministers of the adjoining Conferences that ought not to be overlooked. It will probably offer to General Conference a subscription of 4,000, and will certainly deserve a favorable consideration from that body. As it is but \$1.00 a year, it can be essentially aided in its important work by forwarding from the North annual subscriptions. Its interesting pages will be an ample recompense.

The *Watchman* gives the following amusing and suggestive account of a series of union revival meetings:

"We've been having a 'revival.' We got some outsiders to help us, and by the time they were through we were fractionally consecrated. We had union meetings and fraternized; so the world looked on us as a fraternal and we fratered clean up to the last meeting. Then the family got kicked (by an injudicious speech) the mail over, and we had four lacerated streams and poured. We had been practicing for influential converts. We prayed for converts, and for lawyers, and for the business men; and we got, just of the kind Christ got;—three outcast women, six drunkards, and a score of children."

"Nic transit," said the Unitarian.

"Everything was done decently," said the Congregationalist.

"Glorious to God," shouted the Methodist.

"Still there is room," say the Baptists.

We have received the forty-sixth annual report of the New Bedford Port Society, embodying the interesting statement of devoted missionary work on the part of the faithful and greatly respected chaplain, Rev. James D. Butler, and the Ladies' record of abundant and effective service by Mrs. Abbie G. Hatch. Without demonstration, save of the Spirit, one of the best of municipal charities has now been continued for nearly a half century. We well remember the first chaplain, and his work, when New Bedford was a small town, and the venerable and sweet-tempered Apostle, Rev. Enoch Mudge. His mantle evidently fell when he ascended and abides upon his favorite field.

The *California Advocate* announces the death in Sacramento City, of Miss Sadie C. Trefren, daughter of Rev. J. L. Trefren, formerly of the New Hampshire Conference. Miss Trefren was about 26 years of age—a young lady of rare talents, of remarkable musical attainments and of general culture. Her departure was another illustration of the grace of the Gospel triumphing over the fear of death. Her deceased excited great sympathy throughout the city, and her funeral was attended by a crowded audience.

A very fine church edifice was dedicated at Galeburg, Ill., by Bishop Harris, last week. Rev. Selah W. Brown is the pastor, in the third year of a very successful pastorate. During his administration 300 persons have been received into the Church. The house is handsome and a very well appointed one, costing with parsonage, about \$40,000. The whole indebtedness, with the exception of a few hundred dollars, was raised on the day of dedication.

The *Traveler* says: "Mrs. Haven of Malden, mother of Bishop Gilbert Haven, celebrated her 88th birthday, Monday, February 28th. She walked to the square, selected a turkey, prepared and cooked it, presided at her table, and served it to her guests on plates fifty years old. She has buried her husband and seven of her ten children, and is now 'only waiting till the shadows are a little longer grown.'"

The *Salem Observer* says: "We heard a day or two ago of a most praiseworthy act on the part of a noble-hearted and wealthy gentleman of this city, who, holding notes and mortgages for \$30,000 for money furnished to aid humble but deserving persons, cancelled these obligations by destroying them. It is not often that a fire is kindled for no noble purpose or that will call forth gratitude from so many hearts."

We should imagine that they might have a particularly profitable season of Lent in Washington, this spring. The great scandal must operate as a means of grace. Other parties that have been exceeding their incomes in extravagant living will have a fine opportunity for serious reflection during these days of religious meditation. A pall, for a week or two at least, must rest upon

the social circles of the city. But then, what has been will be until the millennium. The great deep of public feeling, which is now so profoundly stirred, will settle back again, and the tall ships with their broad sails and waving pennons will go sailing by, as if a shipwreck had never occurred.

"The Tribute of Praise," our friend Dr. Tourjee's hymn and tune book, an edition of which is published at the Book Room, seems to be becoming more and more popular. The *Congregational Quarterly*, in speaking of the book now in the market, calls it the best adapted to the wants of the people of them all. It has recently been adopted by The New England Church (Rev. W. H. Murray, pastor), and is used by a majority of the Methodist Episcopal Churches of the city.

The fullest and best reported sermons of the Evangelists in New York are to be found in the columns of the *New York Daily and Evening Times*. This is the only pronounced religious daily published in the country and well merits the support, which we are glad to know, it is receiving. It is an excellent newspaper and is outspoken on all moral and religious questions.

Mr. Leonard C. Bowles, proprietor of the *Unitarian Review and Religious Magazine*, died on Thursday evening, March 2, at Boston in 1872, and established himself as a bookseller in 1815, having his store in Court Street, between Brattle Street and Cornhill, under the old New England Museum, thus having been in business life for fifty years. We heartily concur in the short but truthful tribute of respect given in the *Advertiser*. He was a man of much kindness of heart and benevolence, and in his days of activity had a wide circle of appreciative acquaintances and warm personal friends.

We have received from the Financial Rooms of the African Methodist Episcopal Church, Washington, D. C., a fine plate of their Bishops, with their publishing house, Wilberforce University, and several other significant scenes. The Bishops, eleven in number, are a fine, intelligent appearing body of men. If all the likenesses are as good as the few we recognize, the plate must be satisfactory to the Church. How wonderful are all these significant symbols of what God has wrought in the last twenty years! Success to these godly men and their growing Church!

Dr. Manning's sermon in the Old South Church, Sunday morning, February 26th, the theme of which was "The Gospels of the Windward Side," was very interesting. The discourse was suggested by the symbols upon the rich illuminated windows of the new church, and became at its close a very direct and impressive exhortation to the unconverted to enter in at once at the door of hope before it should be finally and forever closed.

The Worcester County Homeopathic Medical Society, held an interesting quarterly meeting at the Lincoln House, Wednesday. Able professional papers were read. The President, Dr. E. F. Hinks, of Marlborough, read the annual address. He spoke of the changes which have been going on during the last one or two hundred years, and reviewed the origin and spread of homeopathy. His comparison of prescriptions given one or two hundred years ago with those common to-day was very interesting. Dr. W. B. Chamberlain was present and gave some interesting notes gathered in Europe and from his varied practice.

One of the most modest as well as earnest appeals that we have seen for help, is that of the Methodist Episcopal Church at Newell, Buena Vista County, Iowa. They have no proper edifice in which to worship, and are small in numbers, and poor as to worldly substance. They ask aid, but a very reasonable amount of it. They ask, at the hands of Methodist people, simply ten cents from an individual. They earnestly implore that the amount be remitted by mail at once. We echo the appeal as well as yield to it. Let every Methodist reader, young and old, enclose a ten cent scrip to Rev. O. S. Bryan, P. O. box 31, Newell, Buena Vista Co., Iowa. This appeal is endorsed by Presiding Elder Williams and Bishop Merrill.

A New York correspondent of the *Boston Journal* writes: "The Rev. Dr. Richard S. Storrs has resigned the Presidency of the American Congregational Union and his directorship in the Home Mission Society. The cause of this action is the interpretation of Congregational polity by the recent Advisory Council. This rebellion of the leading minister of the Congregational Church is full of significance."

Ezra D. Winslow has been formally committed in London, at the Bow St. Court, for extradition, as a forger and utterer of forged paper. He is to be retained in prison by law, for fifteen days, and will then be delivered into the hands of the American officers to be sent to this country. It is understood that his family will return in the same steamer with him.

Our Tract Society has issued an attractive form, sixteen fresh tracts upon various aspects of the temperance reform, particularly upon the nature and effects of alcohol. They are capital, condensed, direct, instructive and impressive. They should not be left upon Mr. Magee's shelves. Now is just the time to order them and scatter them widely. Members of Reform Clubs should have their pockets full of them.

The *Christian Herald and Signs of our Times* (England) says: "The charge brought against Mr. Smith before the Council of Eight was the holding of some mystical doctrine relating to Christ being our Bridegroom. It was not serious enough to justify his being silenced; a mole-hill has been magnified into a mountain."

We are indebted to Dr. Benjamin E. Swan, Coroner of San Francisco, for a copy of the Municipal Reports of that city for 1874-5. They make a stout octavo of over nine hundred pages. The reports are full of interesting and valuable statistics, as well as of the vital statistics of the city, are valuable for reference.

The *Moranian* announces the death of Bishop Benjamin Seiffert, senior Bishop of the *Unitas Fratrum*. He was eighty years of age.

Hitchcock & Walden issue a very useful little manual, entitled *INSIDE THE GATES*, by Dr. J. H. McCarthy. The volume is composed of short chapters, devoted to appropriate and tender reflections upon the loss of children. It will carry a soothing gospel into many bereaved homes.

Rev. J. A. Lansing is visiting his friends in New England in the interest of his important work at the South.

We would specially request all our subscribers to notice the figures printed on their papers, which indicate the time to which they have paid for the same. If the figures do not read January 1877, please forward amount due that the figures may be changed to that date. Though "pay in advance" is our rule, yet owing to the depression in money matters all have not been held strictly to its observance. Don't let this leniency, however, cause needless delay, but forward the amount due to the publisher, or hand it to your minister, that all arrears may be settled before or at the meeting of the Annual Conference.

The Preacher's Meeting, last Monday, was almost purely a religious one, and was very interesting. The revival, both in the Churches and among the temperate, is moving forward in a wonderful manner, and our ministers are heart and soul in the work.

THE LAY ELECTORAL CONFERENCES.—It will be recalled that this is the year for the meeting of these several bodies in New England. We understand that four years ago, some delay was experienced in organizing in consequence of the absence of a complete certified list of the members. To meet this want this year and in the future, we would suggest to the several Presiding Elders that they prepare as soon as the appointments are made a complete list of delegates to the Electoral Conference, and have the same ready for use at the opening of the Lay Conference. We understand that it is customary for each delegate to be furnished with a certificate of election, but it will be at once perceived that a complete list from each district would greatly facilitate the organization of the body; and this is doubly desirable in view of their brief session.

PROVIDENCE CONFERENCE STATISTICS.—Whoever has carefully read these statistics for 1875, will have observed the large number of errors in the footings. I am assured that these errors are not to be attributed to the brethren who compiled the tables; but that, on the contrary, their work was performed with exemplary diligence and accuracy. The confusion of figures in these tables are such as can, mostly if not entirely, be avoided, this year, by a little care on the part of a few brethren, if we accept the statement, (as I suppose we must), that the printers make no mistakes.

The greatest source of this trouble is in the delay, on the part of a small number of the pastors, in making their returns to the statistical committee. Some Boards postpone a part of their work until after the minister has gone to Conference, and communicate with him by telegraph or mail, sometimes on the last day of the session, when the statistical work should be completed; but, for their accommodation, it has to be kept open, or reopened, and then hurriedly closed up without sufficient time for accuracy or verification, because the Conference is so near at hand.

There is also, sometimes, a lack of carefulness on the part of pastors in making their duplicates exactly correspond. Let the two lists be carefully compared, and see that they are just alike. Some make figures such that the committee cannot always decide what they are intended for. Be distinct and plain in this; and then, when all these occasions, or apologies, for mistakes are taken away, blame the statisticians if they are incorrect.

These statements do not apply only, or chiefly, to pastors of small Churches, but where the "Boards" are involved, they are usually those of large parishes, and quite often the ministers of such may well give this matter more attention.

If any apology is required for this notice, the brethren will consider that the whole Church regards the Secretaries as responsible for the Minutes; and an extensive correspondence between secretaries and statisticians, this year, in reference to the blunders of our last Minutes, has brought out a wonderful array of facts in connection with this subject of making returns, to which the most delicate hints have been given. Will brethren, this year, "give diligence" to be both prompt and accurate? M. J. T.

LESSON SEMINARY.—LECTURES OF MRS. DR. BLAKE.—The *New England Journal of Education* refers to the success of our friend Bragdon as suggestive of methods, subsequently adopted, in the instruction of high school girls in the anatomy, physiology and hygiene of the distinctive physical organization. The writer, A. T. Blaisdell, has since adopted this method in his own school, as did also Dr. Gannett, of this city.

Knowledge is safety, on this as well as on other subjects, and may safely be trusted to find reverent and delicate expression from the tongue of a thoroughly educated, high-minded woman, consistent with earnestness to communicate truth essential to the preservation of the best interests of her sex. The physical disabilities of women constitute their chief hindrance in making either private or public life a success at present.

Notes from the Churches.

MASSACHUSETTS.

At the Broadway Church, South Boston, L. B. Bates, pastor, the Lord is still carrying on His work. Since the first of January more than two hundred have said, "I pray for you," including persons of all ages, from 12 to 80 years. Eight have already united with us on probation. Thirty-four have been baptized, and the good work still goes on. Yesterday twelve new ones commenced to walk in the upward way. For the agency employed under God, refer to Nehemiah iv, 6, 19, 20, and 21.

Taunton.—The work of the Lord is going forward here. At Myrick's (a suburb of the city) Methodist Episcopal Church, over twenty have found Jesus. At Watlington Union Congregational Church, seventy-five have been saved. At the First Methodist Episcopal Church (Weir) about forty have sought the Lord. At Central, quite a number, and at Grace Church some have found Jesus, and the Church has been signally quickened. The strangest part of this interest is, that neither of the Congregational Churches, nor in the Baptist Church, at the centre of the city, has a soul sought the Saviour, so far as we are informed. And yet, some in each of these Churches are praying for this result. We trust God will send them "the latter rain."

Grace Methodist Episcopal Church is a year old. Last April, it commenced the Conference year with 35 members; four of this number have since removed. The year will close with a membership of about 80. There were 114 in the Sunday-school last Sabbath. The afternoon congregations are large—250 to 300; and the evening meetings were well attended, and as well sustained as the writer ever knew them to be in any place. The official board have just invited the pastor to return, increasing the salary to such a figure, that there are only five stations in the Conference which take any better financial care of their minister.

By Conference time, they will have raised nearly \$3,500, during the year, for current expenses and interest. The greatest utility prevails in her councils. These items are pressed, not boastfully, but with gratitude to God, and to correct some misstatements gratuitously offered. It is hoped that the coming district Conference at this Church, (March 13-15), will greatly bless all concerned.

Brothers Canoll and Fernald are finding great encouragement and blessing in their work, and are expected to return.

The glad news of revival comes from many quarters. At Pleasant Street, New Bedford, Rev. T. R. Green, pastor, about 70 have found peace. At Vineyard Haven, Rev. E. G. Green, about the same number. Oh, for such a harvest as will keep the angels singing all the time!

Rumors of impending changes are frequent; but it is safe to wait for reliable information, until at the end of Cape Cod, in April, we shall the beginning of a new year. Permit me to close with an incident, which, barring the least bit of coloring, is said to have occurred in our city not many days since. It affords fine comfort to any soul anxious for a large dividend from what they give to the Lord. A man entered an evening meeting, and during the services arose and said:—

"My friends, the Lord has blessed me three times to-day. On my way to this city, I fell in with a man who was agent for the Temperance Society, and he wanted a dollar. I asked him if the work was a good one—if Christ was in it? He said he thought so. I gave him the dollar, and the Lord blessed me. Then I thought, perhaps this isn't all straight; so I followed him, and said: 'To what denomination do you belong?' He said, 'The Universalist.' I replied, 'Give me back my dollar.' So I got it back, and the Lord blessed me again. Now you have just passed the boxes here, and I put that dollar in, and the Lord has blessed me again. What a quick revenue! 'Verily I say unto you, they have all things in reward.' The Lord help us to 'give hoping for nothing again.' [To our correspondent: "Church Benevolence" is like the picture of "Mercy at the Gate;" its prospect of entering in, favorable.—ED. HERALD.]

West Medway.—Our Church has been favored with a season of much religious interest. The spiritual interest and movement of the members and a number of interesting and remarkable conversions. We are still praying and hoping for the continuance of the good work, and for greater manifestations of God's grace and power.

We have been favored this season with two interesting literary entertainments. Rev. F. W. Morris gave us his very original, entertaining and instructive lecture on "Ambition." It is worthy of any audience, and was received with great favor.

On the evening of Feb. 22, and in connection with a very successful festival then held, Prof. Alfred S. Roe, a graduate of the Wesleyan University, and for several years the popular principal of Ashland High School, and now teacher in the Worcester High School, entertained a very full house with his remarkably interesting readings, mostly of a humorous character. His voice, genial and earnest manner, and wonderful power of impersonation of character of every nationality, will cause him to be known as an exceedingly entertaining and popular reader. A full and enthusiastic audience will always greet him where he has once read.

L. CROWELL.

An official member of the Methodist Episcopal Church in Pocasset writes: "The numerous friends of Rev. Dr. Coggeshall, pastor of the Methodist Episcopal Church in this place, will be glad to hear of the improved state of his health. I received a letter from sister Coggeshall a few days ago, in which she tells me his health is so very much improved that she thought she could take him home in a few weeks if he continued to improve as at the time of her writing. His countenance looked very natural, and he talked a good deal, inquired about his friends, and wanted them to write to him. He reads the good old *ZION'S HERALD* every week. Sister Coggeshall writes that the physician gives her great encouragement, and hopes to see him again with us before long."

Hudson.—We are informed that a most powerful revival of religion has broken out in the Methodist Episcopal Church, under the preaching of the pastor, Rev. A. A. Miller. In forty-eight hours, persons have been forward, and what is unusual, two thirds of the seekers are men. This stronghold of Deism is being shaken to its foundation. Not an extra meeting was held until some unconverted men asked that there might be such meetings. Only four meetings have been held thus far, and the above are the results.

MAINE.

Maine Conference.—In these days, when it is considered a burden to attend a Conference, quarterly meeting, or annual Conference, and special notice is given that certain ones only can be accommodated, how very refreshing it is to read such a cordial invitation as was published in a Baptist paper at Atlanta, Ga. "Forty-one Churches, constituting a membership of 3,777, in council," (the Georgia Baptist Association, one of the largest in the State), met at Thompson's McDufee County, some time since, under this invitation: "Accommodations for all, and every body invited." Certainly our Baptist brethren in Georgia cannot be so poor and destitute as has been often represented, or else, as Paul says to the Corinthians, "their deep poverty abounded unto the riches of their liberality."

"Accommodations for all, and every body invited!" What a splendid ring to that announcement! How Baptist, Methodist, brotherly, Christian, whole-souled, all-embracing, soul-cheering such an invitation is! Bless me, what should we say if Lewiston should issue such an whole-souled invitation for the coming Methodist Conference, July 18th? Would it be so, all of us—ministers, wives and children! We'd make the silver ring of Androscoggin Falls shout again in livelier melody. Now, come, give us a Centenary invitation, brother Baptist, Congregationalist, Universalist, Episcopalian, and all. Meet together in holy convocation, and publish just such a liberal call as you are capable of doing, such an all-inclusive invitation, and let us meet as Maine Methodists never listened to before; and if you are met with a hearty response, then my name is not St. Paul.

February 29, 1876.

Items.—The bill abolishing capital punishment in Maine has received the signature of Gov. Conant, and hence we are to have no more hanging in the State. This is believed by many of the best law-makers to be a very unwise measure.

The Industrial School for Girls at Hallowell receives an appropriation from the State of \$5,000. Centennial Commission, \$10,000.

It now turns out that the Rev. Mr. Randall, of Clinton, now in prison for pension

frauds recently committed, never was a clergyman, and was never a member of the Christian Church of any denomination.

The new gymnasium of Colby University is to be built the coming season to be 50 by 100 feet with 15 feet posts. Funds for the building are nearly raised.

The Supreme Court held recently at Lewiston, on the plea of guilty, sentenced the well known Keith, of Leeds, to 10 years in the State prison.

Mrs. Lovering, of Oxford, one hundred years and six months old, went a mile and a half a few days since to have her picture taken.

Ex-Gov. Dingley, of Lewiston, Maine, is one of the committee appointed by the "Advisory Council" to select five persons to investigate the Beecher scandal. A wise selection.

The Lynn Praying Band are now in Waterville, prosecuting their religious work with energy and success.

The revival in Farmington goes on with interest unabated. The work is general and powerful, reaching all classes.

The new Universalist church, Lewiston, is nearly completed and will be dedicated as soon as the organ is ready. Rev. Mr. Howard, of New York, has been invited to the pastorate of the Pine Street Free Baptist Church, and it is expected that he will accept the call.

The religious interest still continues in Richmond. Some thirty to forty have recently joined the Methodist Church on probation. Meetings in the different churches are fully attended and deeply impressive.

A precious revival is reported in the Pine Street Congregational Church in Lewiston. Large numbers of young people have become interested and converted.

Excellent revival meetings are in progress in Strong. The Young Men's Christian Association, from Auburn, has a delegation at work there aiding the Churches.

The Free Baptist Church in Edgecomb is without a pastor, much to their disadvantage.

Twenty-five persons have recently professed conversion at East Otisfield. The work is progressing.

Somerset, Franklin, Androscoggin and Kennebec counties are all sharing largely in the good work of temperance and religion.

President Chamberlain of Bowdoin College is one of the 20 prominent brethren specified by the Plymouth Church Advisory Council from whom an investigating committee of five are to be chosen.

The citizens of Norridgewood propose to organize a mutual life insurance company on the following basis. To consist of 300 members, each of whom shall pay an entrance fee of five dollars, and the same sum upon the death of a member. One thousand will at times be deposited to be paid to the wives of any deceased member. In this company there will be no expenses, and it is believed that this is the true policy of insurance.

Rev. W. S. Murphy has been holding a series of meetings at Biddeford Pool, with good results. Besides quickening and consolidating the Church, fourteen have been hopelessly converted.

An interesting revival is in progress in the Free Baptist Church, Saco. Their new pastor is laboring with great zeal and success.

The Free Baptist Church at Bar Mills is enjoying quite a revival. Several persons have been converted.

A good revival interest is enjoyed at Little Falls, Gorham, Rev. Mr. Twait, pastor.

Forty-seven persons have been sent from the city of Portland to the Insane Asylum at Augusta, since November, 1875.

Rev. E. W. Hutchinson delivered a lecture on "Obstacles to Success," in Harding's Hall, Gorham, last Wednesday evening.

Charles Paine, of Saccarappa, was convicted, last Tuesday, for selling cherry rum, and fined \$50 by Trial Justice Chase, of Deering.

Rev. Mr. Packard has been engaged by the Union Society at North Sleighfield, to serve them another year as pastor. A good revival interest has been prevailing throughout the village.

Ten persons were received into the Methodist Episcopal Church at Kennebunkport, Feb. 27th, by Rev. T. P. Adams, pastor. Forty have joined the Church on probation.

Rev. W. P. Merrill, pastor of the (Maryland) Ridge church, has just formed a new class, consisting of 30 members, the fruit of the revival on his charge. Between 75 and 80 persons have been converted and reclaimed during the fall and winter.

Six persons were baptized and united with the Baptist Church at Biddeford, recently.

The report of Portland City Marshall shows that 2,716 arrests have been made in the city the past year, 427 less than last year. Of these 1,864 were Irishmen, and 850 were Americans. Only eight Frenchmen were arrested during the year. Of those arrested 1,842 were for drunkenness.

The Sabbath-school connected with the India Street Universalist Society, Portland, has, within four years, raised \$2,000 to pay for furnishing and furnishing the vestry connected with that church.

The friends of Rev. T. P. Adams, of Kennebunkport, met at the parsonage last Wednesday, and cheered the hearts of the pastor and wife with various tokens of regard, together with a roll of greenbacks.

EAST MAINE.

In one part of Orrington Centre charge, ten persons have recently made a good start for heaven. The revival spirit is increasing, and we hope that there will be a glorious ingathering of souls.

S. H. BEALE.

We are most happy to read the note from Rev. J. N. Marsh informing us of his continued earthly living. He wrote: "I was somewhat startled while reading the items in the *HERALD*, at finding a notice of my decease." We cannot account for the origin of the report. It came in a letter from a minister's family, not—miles from the home of Brother Marsh.

The readers of the *HERALD* are sometimes "startled" while reading other items in the *HERALD*. For instance, "Brother" preached Sunday—a powerful sermon on an overflowing house," etc.; when by actual count there were not three persons to a pew in the church. No censure is designed for any person connected with the *HERALD*. The Church understands that only the writers of the items are responsible. Yet a little more care by writers would stifle some objections urged against the religious press of the times.

Bro. J. W. Williams is greatly blessed in his work at Deer Isle. Numbers of backsliders have been reclaimed. Fathers and mothers have sought and found the Saviour; and now morning and evening they call their families together for song and prayer. Many young people have also been at the altar.

(Continued on 8th page.)

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## THE SUNDAY SCHOOL.

First Quarter.

Sunday, March 19.

Lesson XII. 2 Sam. xviii, 24-33.

BY REV. W. E. HUNTINGTON.

## ABSALOM'S DEATH.

One of the most sorrowful pictures of David's disasters is the account of his flight from Jerusalem. The man who, in his early career, had won the hearts of all Israel and Judah to himself, by his noble, valorous conduct, was now forsaken by tried friends and betrayed by his favorite son; Absalom was rising against him with the chief power of the nation at his command. David must have felt a keener sorrow than he ever knew before as he made this humiliating retreat. Hushai, an intimate friend and a wise counselor, was induced by David to remain in Jerusalem, for the purpose of using his skill in counsel against that of Abithophel, and so check, if possible, the schemes of Absalom. Abithophel and Zadok, both the high-priests, accompanied the fugitive king and brought with them the ark of the covenant; but David, though deeply affected at this act of faithfulness, would not allow them to leave the Holy City, and requested them to return with the ark. As the procession moved on "by the ascent of the Mount Olivet," David wept and had his head covered; and he went barefoot; and all the people that was with him covered every man his head, and they went up weeping as they went up." As the broken-hearted king went on towards the Jordan, Shimei, a relative of Saul, as if to add a sting of insult to the injuries of David, "cast stones and curses at him as one whom vengeance had at last overtaken, for all the evil he had done to the house of Saul." Abithophel wanted to slay this insolent man, but David forbade him, saying, "My son seeketh my life, how much more now may this Benjaminite do it? Let him alone and let him curse. It may be that the Lord may require me good for his cursing this day."

Absalom soon took possession of the deserted capital, usurping the place and crown of the king. To show the people that he was irreconcilably opposed to his father, he took possession, by Abithophel's advice, of the royal harem, and then he made active preparations to take David's life and overthrow his power on the battle-field, and so establish his throne in security. Absalom called a council, "the first cabinet council to which history admits us," to consult upon war measures. Abithophel advised immediate action; but Hushai, who, though not of the council, was listened to by Absalom as though he was a traitor to his father (thus fulfilling the mission David had intended him to execute), as he advised a delay. His suggestions were adopted by the council. Abithophel in jealousy and chagrin rode to his home in Gilead, settled up his business with methodical madness, and then hanged himself.

Hushai informed David of the proceedings at Jerusalem, and urged the king to cross the Jordan which he did, and established himself at Mahanaim, where he was furnished with supplies by three faithful friends. Absalom crossed the river in a short time with an army under the command of Amasa. David put his forces under the leadership of three generals, Joab, Abishai and Ittai; and in the forest of Ephraim the decisive battle was fought which gave David the victory and brought Absalom to his end.

David sat between the two gates. The city of Mahanaim had an outer and an inner wall, each pierced with a gate; David sat between them. He was anxious to lead the army to battle in person, but the people protested against risking his life saying, "thou shalt not go forth... thou art worth ten thousand of us." So the king remained within the gates while the two armies met in conflict in the tangled forest of Ephraim. Where this battle ground was, is not precisely known. Keil locates it on the west of the Jordan, in the tribe territory of Ephraim. Ewald and many other commentators think the forest was east of the Jordan, named Ephraim after the defeat of the Ephraimites in the time of Jephthah; and as Absalom's headquarters were in Gilead, and David's at Mahanaim, both situated east of the Jordan, it is more than probable that the battle was fought on that side of the river. David's watching at the gate for tidings also indicates that the battle occurred somewhere in that region.

A man running alone. Absalom's career was suddenly ended and the news was on the way to David. The watchman on the tower above the gates of Mahanaim sees the runner coming and announces him to the king.

David's tried warriors, during the Ammonite wars, had become familiar with the thickets of this region; while Absalom's raw recruits were bewildered and lost. His generalship was not equal to his daring; and while riding in hot haste away from the scene of his defeat, he suddenly met some of David's troops, turned into the forest to avoid them, and was caught by his flowing hair in the boughs of a tree. David, as though foreseeing the defeat of Absalom, had commanded his three generals to "deal gently with the young man." But Joab, disregarding this tender injunction, pierced the hanging body of Absalom with three darts, and his ten attendants gathering in a circle about the tree, finished the execution of the arch rebel. His body was cast into a ditch and covered with a mass of stones. Absalom being childless had reared a monument to himself, in the king's day, during his lifetime, hoping, perhaps, to be buried peacefully there at last; "the desolate carven in the forest, instead of the honored grave that he had designed for himself," marked his fall. "The modern Jews, as they pass the monument, in the valley of the Kidron, to which they have given his name, have buried its sides deep in the stones which they

throw against it in execration" (Stanley). Ahimaa, son of Zadok, and Cushai, probably an Ethiopian slave, were the competing runners.

If he be alone, etc. The king made a correct inference as to the fate of his army. He was certain that there was no rout, and that there was likely to be "good news in his mouth."

Behold another man running alone. The watchman, looking along the distant path of the first runner, sees another following and shouts this "into the gate" (not "unto the porter"). This one is recognized as Ahimaa, who was detained by Joab at first, but afterwards started, overtook and outran Cushai.

He is a good man. As soon as his name is given David is pleased, thinking that he, "a good man," must be the bearer of good news.

All is well—"Peace" or "Hail." This is the salutation of Ahimaa, who, though so eager to carry the tidings of Absalom's end, did not dare to relate that which he knew would cause sorrow to David. After his obeisance he only announces the victory.

Blessed be the Lord, etc. By an ascription of praise to Jehovah, this son of the high priest makes known to David the end of the rebellion. Perhaps it was wise in him thus to prepare the king's mind for the grief that was to be made known to him by assuring him of the success of the army.

Is the young man Absalom safe? In making up an estimate of David's character we must certainly accord to him a tender and forgiving disposition. He had cultivated it persistently in his relations with Saul. And when the revolt of his own son had made paternal duties difficult, the traits of forbearance and forgiveness seem prominent. He hesitated to plant his armies against those of Absalom, and even retired from Jerusalem to this stronghold, refusing to join arms until Absalom came upon him and forced a battle. He never uttered a harsh sentence against Absalom; his attitude towards him seems to indicate that he felt that all the trouble, caused by this brilliant but unruly son, was a retribution for his own sin, and he had no right to take vengeance upon Absalom who was the instrument of a just punishment. So when the news of victory comes by Ahimaa, he seems less anxious to know that the rebels were defeated than to learn of the safety of his traitor son.

I saw a great tumult. He does not answer the king's question, but tells only of the rout of the enemy and of a confusion which he did not understand. He must have known of Absalom's death. "Josephus relates that Ahimaa obtained leave of Joab to run to David, by assuring him that he would relate only the victory of his army and not the death of Absalom" (Terry).

Cushai came. At this point the Ethiopian servant came up, to whom Joab had said, "go tell the king what thou hast seen." The slave had no scruples about revealing the tragical fact as Ahimaa had.

Tidings, my lord—"let my lord, the king receive good tidings." He also, like the first messenger, made known the defeat of the enemy at once.

The Lord hath avenged thee. David's sovereignty was again proclaimed by victorious arms. His wrongs were fully avenged.

Is the young man? etc. David puts this question to Cushai, showing the same deep anxiety as before.

Be as that young man? With a little circumlocution he tells of Absalom's death.

The king was much moved. He had evidently felt a strong probability that Absalom was not safe. Now that the fact was announced, his soul was filled with bitterness; he withdrew to an upper room in the tower of one of the gates, and wept, uttering in ejaculations the profound lament of his heart.

Would God I had died for thee. His words are principally the repetition of the name of his son Absalom which he loved to dwell upon.

To understand this passionate utterance of anguish, we must bear in mind not only the excessive tenderness, or rather weakness of David's paternal affection towards his son, but also his anger that Joab and his generals should have paid so little regard to his command to deal gently with Absalom. With the king's excitable temperament this entirely prevented him from taking a just and correct view of the crime of his rebel son, which merited death, and of the penal justice of God which had been manifested in his destruction (Keil).

## ZION'S HERALD QUESTIONS.

From the Notes.

Berean Lesson Series, March 19.

1 What diplomacy did David show in sending Hushai to Jerusalem?

2 Where was the rebellion of Absalom ended?

3 Why did not David lead his army in person?

4 What disadvantages had Absalom's army to contend with?

5 What sentiment seems to be uppermost in David's heart during the whole of the rebellion of his son?

## DAVID'S LAMENT FOR HIS SON ABSALOM.

..... The King stood still Till the last echo died; then throwing off The sackcloth from his brow, and laying back

As to my bosom I have tried to press thee! How, was I want to feel thy pulses thrill, Like a rich harp-string, yearning to caress thee.

And hear thy sweet "my father!" from these dumb And cold lips, Absalom!

But death is on thee. I shall hear the gush Of music, and the voices of the young; And life will pass me in the mantling blush,

And the dark tresses to the soft winds sung;— But thou no more, with thy sweet voice, shall come

To meet me, Absalom!

And oh! when I am stricken, and my heart, Like a bruised reed, is waiting to be broken, How will its love for thee, as I depart, Yearn for thine ear to drink its last deep token!

It were so sweet, amid death's gathering gloom, To see thee, Absalom!

And now, farewell! 'tis hard to give thee up, With death so like a gentle slumber on thee—

And thy dark sin!—oh! I could drink the cup, If from this wo to bitterness had won thee. May God have call'd thee, like a wanderer, home, My lost boy, Absalom!

N. P. Willis.

## THE SUNDAY-SCHOOL TEACHER AS A REVIVALIST.

BY T. R. G.

It is a fact of history that the conversion of sinners has generally been the result of special visitations of God's grace to His people. However any may deary "revivals," as being mere manifestations of nervous and mental excitement, evanescent in their nature and results, yet a very significant fact is that the great majority of experimental Christians were brought to Christ in times of special religious interest in the Church. It is, however, to be admitted that special interest has manifested itself differently in different ages, countries and communities. God is unchangeable, but in nowise is He compelled to repeat Himself in revivals of religion.

Another fact of recent Church history, is that a very large proportion of conversions have occurred in the Sunday-schools, and still another, that many, if not most, revivals either commenced, or gathered their first fruits from the Sunday-school. From this it follows that the Sabbath-school teacher is not simply a teacher, but also a revivalist. This, in the proper sense of the term, we conceive to be his or her real calling; for the highest design of Sunday-school teaching is the conversion of the scholars.

Doubtless other results are also to be sought in such instruction, but at most they should be but the intermediate considerations, while the all-absorbing purpose of every teacher ought to be nothing less than the speedy conversion of all the unconvinced who are committed to his care. The teacher is not only to instill truth into the mind of the scholar, but he is to patiently and persistently try to press the truth down into the heart. Said Jesus, "The words that I speak unto you, they are spirit and they are life." It is the duty of the teacher to bring, if possible, this living word into contact with the heart of the pupil.

The Sunday-school teacher is a preacher. To be sure, he is not ordained; neither has Presbytery or Bishop laid hands upon his head, but God has laid the truth upon his heart, and he is to "preach" it, i. e., teach it to those under his care. Thus teaching, he may become a revivalist, as is shown by the following suggestions:

1. By his relation to his own class. We need not write concerning the teacher's possible influence upon the hearts of the members of his class; it is sufficient to say that he may live very near those hearts, and that it is, therefore, his great privilege to lead most, if not all of them, to Jesus.

2. He may be a revivalist in his relation to the entire school. It would be well-nigh impossible for him to promote special religious interest in his own class, without influencing teachers and members of other classes. Let him be assured that if there be a flame of revival spirit kindled upon his own class altar, other altars, also, will begin to glow with spiritual fire.

3. The teacher's influence as a revivalist will not be limited by the conversion of members of his class, or of the entire school, and he thus supplants the pulpit and social meetings of the Church. He stands very near the fountains of "refreshing," so near, indeed, that he may often be instrumental in setting in motion forces which shall submerge an entire Church with a flood of revival grace. This is not mere theory; facts corroborate the statement. As already noted, the record of the modern Church shows that a large proportion of its revivals have originated in the Sabbath-school, and that the fruits of such revivals have been more enduring than of those which have begun and continued outside of the Sunday-school.

In order to achieve the highest success in his calling, the teacher must have certain qualifications. In the first place, in all truth essential to salvation, he must be theoretically right. He is not simply to try to inculcate moral principles, and to form moral habits, but he is to labor for the regeneration of the scholar. Hence all truths which are necessary to be taught in order to save men, must be earnestly and thoroughly believed by him. But again, as a matter of preeminent importance, he must have an experimental knowledge of saving truth. Concerning the truth, he must be able to say, "I speak that I do know, and

testify that I have seen." In other words, he must be able not only to teach the young about Jesus, but also to teach them Jesus.

There are other necessary qualifications besides these to which attention has been called, but these are mentioned because absolutely indispensable to the highest success.

Fellow teachers, we see our work, our relation to our scholars, our privilege. Shall we not for this blessed work seek wisdom and power from on high? The times seem full of expectation and of promise. The little cloud is rising and spreading. There is a "sound of abundance of rain." Now is our time. Let us enter with all our hearts into the spirit of our work. God will not disappoint our hopes, but with hearts overflowing with gratitude, we shall realize that "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

New Bedford.

## The Family.

## SABBATH SERVICE HYMN.

BY REV. N. W. WILDER.

O, Saviour, visit now, Within this holy place, Thy children, who before Thee bow To humbly seek Thy grace.

Our days of sin we mourn In bitterness of tears; What pain for sin Thy love has borne Through all our prayerless years!

Redeemer of lost men, How wonderful Thy power! For hadst thou anger reached us then, No hope could crown this hour.

From night to dewy morn Thou knockest at the gate, Unheeding pride, neglect, and scorn, Returning love for hate.

Thine attitude didst move To penitential pain; Thy wounds bled pardon from above, And gave us peace again.

In Thee we now rejoice, Thy precious name we sing, To Thee, our hope, our only choice, We make our offering.

## THREE MORNINGS AT MRS. BARRY'S BREAKFAST TABLE.

BY LUCY J. RIDER.

Pleasant little Mrs. Barry poured the coffee and passed the eggs with an air of thoughtful pre-occupation quite at variance with her usual light-heartedness.

Mr. Barry, on the other side of the table, read his paper and crunched his toast in silence.

"Edward!"

No reply.

"Edward, I want to go to Lake Chautauqua."

"Annie, I want to go to the moon!" There was a flash of fire in the kind eyes lifted only a moment from the paper.

Mrs. Barry did not reply. A robin sang joyfully near his nest in the maple tree outside, and the sweet air of that June morning came in at the open window.

Surprised at the silence, Mr. Barry looked up again. His wife's face was flushed with emotion, and her downcast eyes were heavy with tears.

"Why, wife, what's the matter?" There was no just in the voice now, and the paper was thrown aside. The tears brimmed over for a moment. "You'll think me foolish, Edward, I know you will, and I know it is foolish; and yet it isn't, because it has made me think."

"Well, what is it?"

"I had such a terrible dream last night. I thought I'd been teaching my Sunday-school class, and we had finished the questions and were chatting and waiting for the bell to ring, as we always do, when, in some mysterious way, the scene changed, and I stood on the brink of a great river, gazing upon my scholars struggling in the water. They did not utter a sound, but stretched their hands toward me, and looked at me in such an imploring way. I tried to scream for help, but I could not speak or move, and while I stood there, looking upon them with such a terrible fascination, they were gone. O, Edward, I shall never forget how they looked!" and she covered her eyes with her hand.

"Pshaw, Annie! you're nervous to let a dream affect you so."

"It isn't the dream altogether, Edward."

"What is it then? I'm sure you do as well as the rest of the teachers in your Sunday-school. The girls all love you."

"But, Edward, that doesn't satisfy me. There's that question in the front of my class-book. I never look at it if I can help it, and I believe that's a very good reason why my book has such a provoking habit of opening right there; but every time I do see it, I think I'll give up my class it makes me feel so badly."

"What question? Can you repeat it?"

"If I never again enter these walls, am I clear in the sight of God from neglect of duty toward any child in my class who may perish in sin?"

There was a very sober pause after the solemn words. Mr. Barry looked with curious interest at his wife's flushed face.

"Well," said he at length, "we men of the world are not supposed to know much about such things, but I don't see as your giving up the class would help the matter."

"I wish you came to Sunday-school yourself, Edward. You'd soon see how it is. We're all in a hopeless groove, going over and over the same thing; and so far as I can see nobody acts as if any body else had a soul to save."

"And yet you invite me to go with you! No, I thank you," and Mr. Barry's shoulders and the corners of his mouth went up together. Mrs. Barry saw her mistake.

"But it's our own fault," said she, eagerly. "It ought to be different, and I'm sure it might be. That's why I want to go to that Convention. They say it isn't for speech-making and showing off, but to make better teachers, and, Edward—don't you laugh—I laid awake last night, and planned it all out, and—"

"Hold on, wife, I surrender! Who doesn't when woman begins to plan? Get your documents all ready, and I'll sign them this noon. But be sure you throw in a special clause providing for the comfort of your lord and master during your absence. Let me see," and Mr. Barry rose and put on his hat, "you won't be gone before I come home to dinner, will you?"

Another morning at the little round table in the pleasant Barry dining-room. The windows are shaded now from the August heat, and the robins have moved from their house in the thick-leaved maple.

"Well, Annie, are you ready to report? You had a grand time, I suppose, but did you learn anything?"

For answer Mrs. Barry drew out a note-book and placed it significantly by her plate.

"What! a note-book! Really, wife, I hope you're not getting strong-minded? I propose now that you take me for your first pupil under the new regime. I expect to be overwhelmed, but I'm ready," and he settled himself very firmly in his chair. But Mrs. Barry was too full of her subject to mind the banter.

"In the first place," said she, in all sincerity, "I learned that a man cannot work without tools."

"Proposition No. 1. Bravo! Nor a woman either!"

"Nor a woman either. That means that I'm going to have some Sunday-school magazines, and—"

"Rather a sudden drop to particulars, I should say. But I'll order a Hebrew grammar and a seventeen-volume-Commentary this very day."

"Thank you. If you should chance to forget it to-day, I may remind you of it. In the second place, I learned that a person cannot teach unless they first study. That means that I am going to study my Sunday-school lesson every day in the week hereafter."

There was a new light in the resolute face across the table.

"Did you get any light on that troublesome question in your class-book?"

"I have found out why I have always felt so guilty about it. It is because I have been guilty. I've never made an earnest effort to bring my girls to the Saviour—never had one serious talk with them about their souls."

Mrs. Barry paused.

"Well, what does that mean?" said her husband.

"It means that by God's help I will never rest satisfied—never cease my efforts, till I see them all Christians."

Mr. Barry looked up in astonishment. He had never known his wife to talk in this way before.

"Well, you did get 'waked up,' as Johnny says, did he finally. 'I should think you'd been to a Methodist camp-meeting!'"

Winter and storm and snow. Beating at the windows, drifting over the sidewalks and filling the robin nest in the maple, whose bare branches moan for its dead and buried leaves.

in the careless way I used to teach, and one of my pupils had died, as Bessie did, without a moment's time for preparation, it seems to me the horror of it would have killed me."

"Annie," said Mr. Barry, suddenly, "you're quite a different woman from what you were a year ago. What has changed you so? I suppose you'll say it was Chautauqua?"

Mrs. Barry smiled.

"It was the Lord first of all that put it into my heart to go to Chautauqua," she replied. "But it was there I learned how to work, and I shall always be thankful for the week I spent there. I think it made a better woman of me."

Mr. Barry rose quickly from the table. "You were always too good for me," he said, almost roughly, and he walked to his office with his brows lowered, and with thoughts and feelings in his heart to which he had long been a stranger.

Ah! gentle Annie Barry, moving softly about your little breakfast-room, the look of peace on your face, the consistent life you are living, the one motive that shines through all your actions are doing more than saving your class—they are doing what words and tears could never do, bringing your gay, thoughtless, almost infidel husband to the feet of the Saviour of sinners.

## DOMESTIC MISSIONS.

There is something enchanting about the word domestic, as it suggests all the endearing ties of home; yet to many it has no such charm when applied to missionary effort. But let the word foreign be used, and we unconsciously reflect upon the vast distance that separates us from those whom we love, and we think of the trials they endure and the sacrifices they make among a people hostile to the principles which alone will elevate them in civilization, and save them in heaven. All these things appeal to our sympathy, prayers and money.

How about the domestic work? What is sufficient to awaken an equal interest in the elevation and salvation of the lost at home? If we turn to figures we find an appropriation of \$300 to be used on this district which has thirteen important fields. Of course only one third of them can receive any aid. We claim we have no work which is more imperative, or that promises greater results than the labor bestowed in these fields. Shall they be neglected?

When we visit Boston and see Tremont Temple, we are reminded of the home missionary and his year of efficient toil and sacrifice with a salary of ten dollars; for that beautiful structure stands a monument to the memory of one who was saved during that year of trial and fidelity to Christ. We would be far from making invidious comparisons, but when we remember that some of these poor flocks are the near neighbors of churches that have cost from one to two hundred thousand dollars, we think it is time for some one to speak, and, if possible, devise some measures by which this wrong may be corrected.

Why cannot some who perhaps never give to this class of poor open their eyes to see and appreciate their need? Do not wait to put your offering into the regular collection, but send it direct to him who is earnestly at work in these fields. Do not wait to coin your gifts into money, but send good books to replenish his library, or other publications that will cheer and aid the humble missionary in his God-appointed work. And above all, cherish a love, and pray for the home missionary, for heaven alone shall reveal his real worth and the efficacy of the poor Churches!

North Blandford.

## THE LITTLE SEED DEVELOPED.

The following little incident, illustrative of the influence of the Bible, unaccompanied by exposition or comment, in our common schools, were received from a true worker therein, and which occurred in her own experience.

This devoted teacher was accustomed to write each morning upon the blackboard, to be committed to memory, some passage of Scripture, embodying some truth or principle which she wished especially to impress upon the minds and consciences of those under her care.

Among her pupils was a lad of fifteen years, who had received little religious or moral training at home. The words before him arrested his attention, and awakened eager inquiry in relation to their true import.

"The good seed so quietly sown in faith and with prayer, we doubt not, took deep root in the heart of the neglected boy, the fruit of which was his genuine conversion and that of his entire family. In the few years of life left him he developed a rare Christian character, and from a triumphant death-bed earnestly recommended to the school committee of his native town the employment of teachers reverencing the Bible as the standard of duty and excellence."

We believe this not a solitary example of truth winning its way silently but surely to the source of moral action. Will any friend of pure morals, or of humanity, fail to guard with his entire influence this true foundation-stone of enlightenment and virtue, of the common school even—the Bible?

## FOR THE YOUNGEST READERS.

## LETTER NO. 1.

Y MRS. R. H. WOOD.

LITTLE READERS: There are many things which we would like to learn, but one of the first things we should learn about is ourselves.

If we were going to be travelers, we should first travel in our own country, and afterwards in foreign lands; so before we talk about the flowers, the shining stones, the rolling ocean, or the winds and rain, we will learn something of ourselves.

I asked a little girl what her eyes and ears were made for, and she said, "I see with my eyes, and hear with my ears." And what are your hands and feet good for?" I asked. "I work and play with my hands, and run with my feet," she replied.

"The other day I saw a little baby. It was very white and cold. It had eyes, but it could not see; it had ears, but it could not hear; indeed, it could not stir a finger. Can you tell me why?" I asked. "Was it dead?" asked Lillie.

"Yes, it was dead. Its soul had left its little body."

Little Jennie had a canary which sung and flew around its cage in great glee whenever she came home from school, as much as to say, "Oh, I am so glad to see you! It has been very still without you," and then it would "tune up" and sing its fondest and sweetest song.

One day, when Jennie came home from school, Dick—for that was the bird's name—did not come to the door of his cage and chirp. "What is the matter with Dickie?" said Jennie, as she climbed into a chair and looked into the cage.

"Poor birdie!" she said, and cried most violently, for the little happy, cheery bird was lying cold and lifeless on the bottom of the cage. It had eaten something which made it so sick that its life could not stay in its body. It could not move. It did not hear or see because its life, like the baby's soul, had gone out of its body.

You learn by this, that the soul cannot stay in the body when it is dead; and that our bodies are for the soul to see with, to hear with, and to work and play with.

The Catholic Review, in an excellent editorial upon boys, well says:

"Now, however, is the time for the father to be the son's companion and example. No being on earth should be more loved by a son than his father. He should be his son's bosom friend and confidant. With him he should kneel night and morning in prayer, and with him on Sundays and holidays receive the sacraments. God made men fathers not to spoil and neglect their children, but to guide and help them to become good Christians. Oh! if fathers really loved, really respected their children as they ought to do, there would be fewer crimes amongst us. Death itself would be preferable to the clear glance of a child's beloved eyes, innocently searching the reason of those unsteady steps and those unnaturally rudely cheeks. What parent, if he truly respected his son, would dare utter in his presence obscene or blasphemous language, or speak to him of the fashionable bias of the day? In Fénelon's noble but unfortunately much ridiculed novel, *Télémaque*, we have a noble example of the relationship in which a father ought to stand towards his son in the character of Mentor, the fascinating but wise guide of the young Telemachus, from whose lips that youth hears naught but what is full of sagacity. Fear of offending God and their fathers ought to be the spirit in which young boys should look upon the folly or the crime they commit, and if they only loved their father and respected him, this would, in ninety-nine cases out of a hundred, be

## A Cluster of Golden Opinions

**SEMI-MONTHLY EDITION.** 1 to 5 copies, 40 cts. per year; six copies or more to one address, each 31 cents per year, if sent by express or called for — if sent by mail, 32 cents per year.

**JAMES P. MAGEE, Agent,**  
154 36 Bromfield Street, Boston, Mass.

## Business Notices.

**Clarith, Cold in the Head.**—Rev. R. B. Lockwood, Woodbridge, N. J., sends the above remedy in any address, post free, for 50 cents.

**RIDER'S FOOD** IS CLASSED AMONGST THE BEST. It is a powerful tonic, and is prepared by the best of the best, and is really taken by the little folks.

**Pyle's Dietetic Salutaris.**—Universally acknowledged the best in use. Each bottle bears the name of JAMES PYLE. None genuine without.

If the microscope would not injure the eye, the scholar would not destroy his digestive organs by taking into irregular habits of eating; if the pale and nervous female would rather rise in her cheeks; if the wretched dyspeptic would have a renewed lease of life and his pleasure; if every one wishes to banish dull care, and to enjoy the elasticity of spirit felt only by the healthy—let them use with confidence Pyle's Dietetic Salutaris. Prepared by GEO. C. GOODWIN & CO., and all Druggists.

It has become notorious that so much cough, influenza, or bronchial inflammation, and all the ailments of the throat, are caused by the use of HALL'S HONEY OF HORSERADISH AND TAR. Pike's Toothache Drops cure in 1 minute.

**HALL'S HONEY OF HORSERADISH AND TAR.** Pike's Toothache Drops cure in 1 minute.

**W. J. Felt's Essay.**—Dear Sir: Last fall being in Rockland, I spent an evening with a friend named, E. Weeks, agent of the Eastern Express Company, and a member of the Common Council of the City of Rockland. He was suffering from asthma, with symptoms of consumption. I told him to try my hypophosphites. He did so, and yesterday found my friend quite cured of asthma, and otherwise as well as ever.

Your truly,  
W. J. FELT, of WINDSOR, VT.

**Money Letters from Feb. 25 to March 6.**

W. M. Ayres, H. W. Bolton, G. U. Barlow, I. M. Bidwell, J. B. Boyce, W. L. Brown, C. A. Cressy, N. C. Culver, S. B. Corcoran, A. J. Childs, S. B. Crook, C. M. Dismore, T. S. Davis, U. Dodge, O. Estabrook, L. L. Eastman, G. A. Frye, C. M. Fowler, M. Gibson, T. N. Hudson, M. Howard, F. S. Hinkle, W. H. Jones, S. J. Jones, O. H. Jewell, J. H. Jones, G. H. Keach, S. J. Keeney, C. J. Langford, C. E. Libby, W. M. Marsh, W. F. Marshall, C. M. Morse, G. W. North, J. Noon, A. G. Patton, E. S. Parsons, J. Richards, C. H. Simpson, F. D. Smith, J. W. Smith, J. F. Sheffield, B. W. Smith, D. J. Smith, E. Sumner, O. E. Wilson, R. Warden, H. C. Wardwell, R. Wadsworth, C. W. Wright, E. Zimmerman.

**Plan of Episcopal Visitation for 1876.**

**CONFERENCE TIME. PLACE. BISHOPS.**

Kentucky, March 8, Newport, Wiley.  
Washington, 15, Wilmington, Scott.  
West Virginia, 15, Baltimore, Bowman.  
Pennsylvania, 15, Canton, O., Merrill.  
Kansas, 15, Lawrence, Peck.  
North Carolina, 22, Richmond, Harris.  
Central Pa., 22, Harrisburg, Wiley.  
New Jersey, 22, Mount Holly, Wiley.  
Philadelphia, 22, Philadelphia, Haven.  
St. Louis, 22, St. Louis, Peck.  
New England, April 4, Lowell, Simpson.  
New York East, 4, Brooklyn, Harris.  
New York, 4, New York, Foster.  
Northern N. Y., 4, Albany, Jones.  
Wyoming, 4, Cheyenne, Bowman.  
East German, 4, New York, Scott.  
Tennessee, 12, Albany, Jones.  
Missouri, 12, St. Louis, Peck.  
New Hampshire, 12, Lebanon, Simpson.  
Vermont, 12, St. Johnsbury, Jones.  
Maine, 12, Lewiston, Merrill.

**Church Register.**

**HERALD CALENDAR.**

Brookfield Union, at North Brookfield, March 13, 14.  
Needham Circuit Preachers' Association, at Needham, March 13, 14.  
Fall River Dist. Conf., at Taunton, Grace Church, March 13-15.  
Rockland Dis. Min. Assn., at Thomaston, Feb. 14-15.  
Maine Ministerial Conference, at Boston, Bowdoin Square Baptist Church, Feb. 15-16.  
White Mountain Min. Assn., at Lisbon, Feb. 15, 21.

**QUARTERLY MEETINGS.**

**BANGOR DISTRICT—FOURTH QUARTER.**

March—Hampden, 25, 26.  
April—Barnstable, 15, 16; Upper Stillwater, 8, 9; Oldtown, 8, 9; Orono, 15, 16; No. Dixmont, 22, 23; Exeter, 28, 29, 30, 31; Dexter, 29, 30, 31, and A. M.

May—Hampden, 6, 7, 8, 9, 10, 11; Winterville, 6, 7, 8, 9, 10, 11; Mattawamkeag, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31; First Church, 27, 28, 29, 30, 31, and A. M.

June—Brewer, 3, 4.

**TO THE PASTORS.**—Dear brethren, please see that full reports from the Trustees are prepared, and presented to the Quarterly Conference. ALL the collections are taken; and that those for Delegates are sent to Dr. Stone before the 15th of April.

**SPECIAL NOTICE.**—Pastors of Churches in the six New England Conferences who would like to have a statement of account, previous to the session of the Conference, will please notify me by postal card. Those who have books on sale, to be returned at Conference, will please send them to Boston by express previous to the first of April. Providence and New Hampshire come on the same week; Maine and Vermont on the next week. For this reason my list at each must be brief, and I must economize the time.

JAMES P. MACE,  
38 Bromfield St., Boston.

**NEW HAMPSHIRE CONFERENCE NOTICE.**

I desire to be notified as to

1. Who will be at Conference as lay delegates, desiring entertainment, and how long they will remain?

2. Who of the preachers do not expect to be at Conference?

3. Who purpose to come with teams, and will be accompanied with entertainment out of the village?

4. What preachers wish to bring their wives with them? We have given no invitation to the preachers' wives, but our kindly wishes will please notify me to stay away. Write me, and I will see what I can do.

CHAS. E. HALL.

**NOTICE.**—The next lecture before the Young Women of Lambeth Ministry will be given by Rev. H. N. Hudson, of Cambridge, on the evening of Wednesday, March 8, at 7:30 o'clock. Subject, "Burke and Webster."

C. C. BRADDOCK.

**THE WHITE MOUNTAIN MINISTERIAL ASSOCIATION** will hold its next meeting at Lisbon, March 20 and 21, 1876.

Preaching, Monday evening, J. T. Davis; alternate, G. W. Roland.

Preaching, Tuesday evening, L. L. Eastman; alternate, L. L. Tibbott.

"The State of the Churches," J. Pike; "Spiritualism," J. Hooper, W. H. H. Collins, J. A. Steele; "Apparent Discrepancies of Scripture," T. Carter, T. Winsor; "Present Position of the Church," W. G. Roland, J. Hayes; "How can the Attendance of the Children upon the Regular Services of the Sabbath be Best Secured?" G. N. Kellogg, J. Hayes; "What is the State of the Soul between Death and the Resurrection?" J. Carter, J. A. Brown, J. W. Presby; "Is Christ's Second Advent Remote or Near at Hand?" L. L. Eastman, G. P. Warner, J. Crowley; a sermon for Criticism, Geo. Beebe.

A full attendance is earnestly desired. The brethren to prepare as thoroughly as the time will admit on the subjects assigned to them.

WILLIAM KARKIN, Committee.  
JAMES NOYES, G. N. KELLOGG.

**NOTICE.**—The regular meeting of the Evangelical Ministers' Association of Boston and vicinity will be held in the Metropolitan, Tremont Temple, on Monday, March 13, at 10 o'clock A. M. Address by Rev. E. B. Webb, D. D. Subject, "What Truth Needs to be Specially Emphasized at the Present Time?" JOHN T. BECKLEY, Sec'y.

**CHURCH AID SOCIETY.**—There will be a meeting of the Church Aid Society, at 38 Bromfield St., Boston, in the Committee Room, at 3 o'clock, P. M., on March 20, 1876. All interested should not fail to be present.

All soliciting brethren should "WET," if they have not before, make their written reports for the Treasurer.

N. B. Brethren, see to the Reports.  
D. K. MERRILL, Sec'y.  
Boston, March 6, 1876.

**THE MINISTERIAL TEMPERANCE CONFERENCE** will begin its sessions in Bowdoin Square Baptist Church, on Wednesday, March 15, at 10 A. M. Responses to invitations have come from all the New England States. Besides the papers to be read by the eminent clergymen already announced, the discussions will be opened by other prominent ministers. The Committee on Entertainment will be in the vestry of the Bowdoin Square Church on Tuesday evening, from 6 to 8 P. M., and Wednesday A. M., from 9 to 10.

**Marriages.**

In West Dennis, Dec. 12, by Rev. Almon E. Hall, John A. Bloom, of Barnstable, to Mrs. Lucy Kellogg, of West Dennis. In West Dennis, Dec. 12, by Rev. Almon E. Hall, John A. Bloom, of Barnstable, to Mrs. Lucy Kellogg, of West Dennis.

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**VERMONT.**  
Despite the unfavorable weather, a goodly number of brethren attended the closing exercises of the winter term of our excellent Seminary. Besides some of the official visitors, Brothers G. Tabor, C. P. Taplin, Noah Granger, J. O. Sherrburn, W. H. Wright, C. A. Smith, J. McKean, and others were present. The following items taken from a local paper, *Vermont Watchman and State Journal*, may show that we are not alone in believing in the excellence of our school: "The closing exercises occurred on Monday and Tuesday forenoon, and showed that thorough work had been done by both teachers and students. The school has an able faculty, most of the teachers have had long experience in their respective departments. The Principal, Professor White, has charge of the department of English literature, and as the classes well know, understands his business. Prof. Dorchester, the teacher of Latin and Greek, infuses into the students a good degree of his own energy and indomitable perseverance. The other teachers are Miss Stanton, Precinctress, Mathematics; Mr. Robelent, Natural Science and Book-keeping; Mrs. Dorchester, Latin and French; Miss Farwell, Art Department and History; W. A. Briggs, Musical Department, and Miss Stiles, Penmanship. Several prominent clergymen from abroad were present at examination, and were much pleased with the show made by the students. The studio showed many of the decorated with paintings and drawings, the productions of the students. The exhibition of the middle class, which occurred Tuesday evening, was of a high order, showing that the young ladies and gentlemen were well acquainted with their themes, and were preparing themselves for future usefulness. Music was under the direction of Mr. Briggs. The department in French changes teachers this term. Mrs. Dorchester retires, and Miss Vance, one of our own graduates, takes her place. Miss Vance has been pursuing her studies in French with a competent teacher, ever since her graduation; and it is believed she will prove altogether equal to the important position she is called to fill. The Spring term opens March 8.

Prof. Dorchester delivered his lecture on "Catholicism and Democracy" in Montpelier, Feb. 25th, to an interesting and intelligent audience, who gave unmistakable evidence of their hearty endorsement of the strong positions taken by the lecturer.

Prof. White preached in Trinity Methodist Episcopal Church, Montpelier, Feb. 27, it being the last Sunday of the term. The sermon was a good one from the text, Isaiah xlii, 7.

Brother Morgan's heart is made glad in fresh tokens of God's power at Enosburg. Nine seekers were forward for prayers a few evenings ago, among whom were a father, mother, and two daughters—a whole family. It was a meeting of great interest and power.

During the past week 12 new ones have been presented for prayer at Waterbury.

At Bakersfield 75 have been received on probation during the year; among the number a whole family have recently been saved. Brother Johnson is closing his third year at this place.

Peasach is really renewing its age. Several have been converted during the year, and the congregations are good. The school church is to be thoroughly repaired at an expense of from \$1,000 to \$1,500. The money is mostly pledged, the committee appointed, and work will soon commence.

Brother Scribner received seven into the Church at Cambridge at the last Quarterly Meeting. The general interests of the charge are in a hopeful condition.

There was a good Quarterly Meeting at Albany last Sunday. Brother Thurston received five into the Church.

Craftsbury is prospering finely. The Sunday-school averages 118. At East Craftsbury Brother Little baptized four last Sunday. He has received 12 on probation during the quarter.

The Executive Committee of the Y. M. C. Association, have done good service at Middlesex, Sheldon, Cambridge, and Montpelier. At the latter place some 50 souls for prayers, most of whom were converted.

Brother Sanderson recently baptized some, and received others into the Church.

**THE HIPPODROME MEETINGS.**

The noonday prayer-meeting of Friday had for its subject "Intemperance." The audience was large, and among the gray-haired gentlemen and elderly ladies, of whom there were many, were scattered many young and bright faces, faces that could hardly have been shadowed by any contact with the reality of the curse they had come to hear about. Yet, when the requests for prayer were read, and one after another these young heads bowed, it was easy to see that fathers and brothers and husbands lay very heavily on the hearts of some who, at first, seemed so unconcerned. The request that went up from one mother's heart for her precious boy was echoed from almost countless mother-hearts; the appeal of sisters for their brothers went like an unseen touch of the same hand from sister to sister till the ready tears sprang to their eyes in answer. And not only those who were interested generally, and those who had come in hither because they were troubled specially for some loved one, made up the mighty congregation, but many a man was there whose face told its own story of struggle and defeat—many a man whose shabby dress and half-shamed manner showed he was more at home in other scenes.

Looking down upon the multitude, from the platform, listening while they sang,

"Jesus the printing, care for the dying,  
Jesus is merciful, Jesus will pity me,"

one could not help being burdened by the sense of what an amount of suffering lay just before us, hidden from each other, but open to the eye of God. Mr. Sankey sang softly:

"Down in the human heart  
Crossed by a bar that grace can restore,  
Touched by a loving hand,  
Wakened by kindness,  
Chords that were broken will vibrate once more."

And his eyes wandered over the throng and seemed to take them all in so tenderly and lovingly, that I could not wonder he drew them by the very kindness of his song.

Mr. Moody is a perfect general in his quick comprehension of what should be done, and in his power of utilizing circumstances, and adapting means to ends. For example, he is quick to feel an audience, and knows when they are ready for certain things—knows the time to pray, the time to sing and the time to speak. It only took one sympathetic glance to reveal that he had no congregation of curious women who had come in because they had nothing else to do; no throng of idle men, but a crowd of human hearts, half of whom in one form or another were pulsating with the pain that comes from this deadly habit of drinking. So he did not wait for tedious preamble,

long prayers, or purposeless and wandering remarks, but he prayed briefly, with a vision in whose trembling one could detect the tears, and he reminded the waiting multitude that Christ "gave power" to every one that received Him; that every one, even the worst ones in New York could receive Him, and might, therefore, have power—power to resist evil, power to do good, power to "become the sons of God."

He told them he had brought, to-day, to speak to them men who in Philadelphia had received Christ, and to whom He had given power to be victors over the lowest and vilest in their nature, and to help others out of the darkness into the light of God's countenance. He said: "While they talk, if you are inclined to criticize them, pray for them instead." He then introduced one after another four men who told, each in his own way, the story of his release from the bondage of intemperance and vice. They were men evidently of different ages, position and culture, but they were uniform in one statement, namely, that outward restraints, resolves, promises, pledges and vows, were of no avail; that the appetite for strong drink had but one master, the Lord Jesus Christ in the soul. When He became king, He ruled in his dominion, but no other power could control within. They were uniform, too, in one other testimony. They all said that some woman, wife, mother or sister, had stood by them when in all the world they could count no other friend. Some woman's prayers had never ceased to go up; some woman's hand kept writing to them; some woman's tears kept pleading in their hardened hearts.

The first man who came forward told the audience that he was laboring man, a night hand in the gas works in Philadelphia, and unused to public speaking, but he aided, "the religion of Jesus in the heart helps a man to do anything in the way of duty."

He described his past life as very painful. He earned three dollars and a quarter a day, but he had been in the habit of making his wife believe he only earned one dollar, or one and a quarter. The remaining two dollars, kept back from his family, went to the rum-seller. One night, when starting off to hear the ministers, some rude companion suggested that they go to the Moody meeting, for "Sankey was a red-hot saint." They came, half intoxicated as they were. Mr. Sankey said, "Almost Persuaded," and to go on in his own words, "I felt the hymn, though I was not sober enough to remember the sermon."

"I do not know to this day what was said, but I was sufficiently impressed to desire, when the invitation was given, to go into the inquiry room. But I was ashamed to go before my companion, and I have since known that he wanted to go in, but was so ashamed to go, that I said to him when the offer was repeated, 'Are you going?' and he said 'no,' are you, and I said 'no.' So we went out together, and he told me he was going home to his babies, and I thought I would go and get a cigar. At this saloon something stopped me, and I did not drink, I only said, 'give me a cigar,' and with this I stroked back in the direction of the meeting I passed a church in which overflowing prayer-meetings were being held, and I went in. They were just asking those who wanted to be helped to rise for prayer. I meant to go in, and had started, when, whom should I see rising with the rest, but my friend who had told me he was going home to his babies. When I saw him, I wouldn't go in. When he saw me he wouldn't rise, but deliberately pulled off his overcoat and sat down as if he had found the place too hot for him. Ah, so he had! It was too hot for him, and too hot for me. I went home, but I did not go to bed that night. When the next evening came, I went again to the meeting, and this time I went alone to go alone. This time when invited to go into the inquiry-room I went, and when there, found my help lay in Christ, and I gave my heart to Him."

"Then began my trial, for I was afraid of my companions and my fellow-workmen. They would never let me go, and I was only about twenty-five Christians; but when they saw what a new and happy man religion made me, many of them were persuaded, and now we have over a hundred men who have turned from their ways of drunkenness and sin, and are living noble Christian lives. A great many dollars that, monthly, went into the hands of the rum-seller, and the saloon-keepers are saved from them now. A midnight-prayer-meeting is held for the night workers and a mid-day prayer-meeting for the day workers. The gas-works are a very hot place in which to labor, but I never sweat over my hardest day's work there, as I did over my first prayer I tried to utter before those men who had known me as a profane drunkard. To get out the first word was the hardest for me, for I had never prayed aloud in my life except once or twice before my poor wife. Thank God, it has not only grown easy to pray, but to praise! My family is now a happy Christian household."